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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

TWENTY-SEVEN QUESTIONS, ADDRESSED TO REV. JAMES RICHARDS, D. D., PROFESSOR OF DIDACTIC AND POLEMIC THEOLOGY IN THE THEOLOGICAL SEMINARY AT AUBURN, N. Y. WITH HIS ANSWERS. BY JOSHUA LEONARD. NOW FIRST PUBLISHED.

[*Concluded.*]

Question 23.—Is not a literal person One intelligent agent, with One consciousness and will?

Answer.—'In the ordinary use of the term person, it means an agent with one consciousness and will. It is so understood when applied to angels and men.'

'Not so, we apprehend, when applied to Christ. There may be two consciousnesses and wills in him, a human and divine, and yet but one person, complex indeed, still but one.'

Reflections.—'Two consciousnesses and wills, a human and divine,' belong to two persons, a human and a divine person.

Dr. R. says, 'one person.' He adds, 'complex indeed, still but one.'

Should I say, one person, complex indeed, still but one, when it was well known that I really meant David and Solomon, my sincerity would be questioned.

Should I say, Hamilton, Jay and Adams are three persons, equal in power and skill, and in essence, one, it would be the ne plus ultra of absurdity.

Still I could use the hallucinations of Mystery. I could preach to my hearers that it was so sacred a mystery that 'except they believe it, they would perish everlastingly, and that without doubt.' I would not define and demonstrate, but puzzle and perplex. I would be reverenced, and make money. For the multitude listen with trembling belief to the wildest fables, and pay liberally.

A priesthood, calling itself the Catholic Church, fashioned a God, whom they named Trinity, composed of three equal persons. And they proceeded and introduced two Sons of their God, a Son existing from eternity, and a Son younger than the virgin; a Son equal to the Father, and a Son who 'of himself could do nothing;' a Son who could die in anguish on the cross, and a Son who could be crucified without pain.

That priesthood, armed with these mysteries, and with sacraments containing secret and invisible powers, called also 'holy mysteries,' and arrayed in robes inspiring awe, drew to themselves a fourth part of the wealth of Christendom. 'All the world wondered after the beast.' Rev. xiii. 3.

Now, 'He that hath ears to hear, let him hear.' The Son discovered in the Divine Essence, and Equal to the Father, is the divine nature of Christ. And the Son whose mother was Mary is the human nature of Christ. This is Trinitarian economy.

Yet no two Sons on earth differ so widely. The answer allows that 'they have two consciousnesses and wills, a Human and Divine.'

But we are told that united, they are one person, a complex person indeed, still but one person, one Son, a complex Son indeed, still but one Son, one Jesus Christ, a complex Jesus Christ indeed, still but one Jesus Christ.

Connected with this, we have One God, a complex God indeed, Triplex, Trinity, Three, still but One.

Now all this COMPLEXITY is an ABSURDITY. For it is counter to that law of personal individuality which God has made inflexible throughout the intelligent universe.

Two Sons, a human and divine, have distinct personal existence. Three persons are not one individual. I cannot lose my personality, till my being is extinct. You cannot cease to be yourself, and become Louis Philippe. A soul cannot disencumber itself of conscience.

The man Jesus could no more lose his individuality by union with Divinity, than Divinity by union with man. As well might we say that God may lose his personality, without losing his being. No intelligence in heaven, earth, or hell can be stripped of his person, but by being put out of existence.

'Personal identity is sameness of being, of which consciousness is the evidence.'—*Dr. Webster.*

Hence, while 'consciousness' continues, 'the evidence' of personality continues. This is philosophically true. It is literally true. It is immutably true. And if it is theologically false, then is theology false.

Hence the triune theology is false. For it teaches three equal divine persons, and each intelligent, and then absurdly denies that they are three Gods. It maintains two consciousnesses and wills in the Son of God, and denies that they are two persons.*

'Trinities,' 'at once three and one,' are absurdities. Hence ministers select words undefinable in setting them forth. Such language renders the mystical spectre artfully and awfully obscure. And this is thought admissible, so long as their people unsuspecting and subservient, follow along, blindfold.

If it can be proved that there are three divine equal persons, as implied in answers to questions 1, 3, 4, 5, 10, 11, 13, then there are Three Gods. And this must be proved, or trinity is a fable, a phantom, a nothing.

And if the Son of God, complex indeed, is two natures and one person, he is not only double-minded, but double-tongued. For he said, 'Of that day knoweth not the Son, but the Father only.' Matt. xiii. 32.

If in any nature of this 'one person,' He the said 'one person' did know, he uttered falsehood. Worse than did Ananias and Sapphira. For they only said 'they sold the land for so much,' without acknowledging that they sold it for more. Peter called this 'lying.'

Question 24.—'Now is Christ risen from the dead.' 1 Cor. xiv. 20. Does Christ, in this sentence, mean an intelligent agent with one body and soul, and one consciousness and will?

Answer.—'We believe that in Jesus Christ there are two natures, and one person, and that predicates are made of him pertaining sometimes to one nature, and sometimes to the other. In the case before us, we suppose the affirmation of the rising from the dead relates to the human nature only.'

Reflections.—It will be allowable to illustrate the meaning of this periphrastic answer, by the parallel answer to question 21. He there says, The second person in the Trinity, in respect to his human nature, was crucified.' In the same sense, the second person in the Trinity might be placed in the tomb, and raised from the dead. And in the same sense, the second person in the Trinity, after his resurrection from the dead, might take and eat a piece of a broiled fish.' Luke xxiv. 42.

So then God the Son, the second person in the Trinity was crucified and buried, and raised from the dead, and being infinite made an infinite atonement by his blood.

For the blood of the highest finite being would have been as far from expiating sin, as an offering of swine's flesh.

But the second person being of as much worth, and as infinite as either of the other persons, poured forth his own divine blood, and made a vicarious offering of himself. And this he did, not veritably, but by an artificial code of expediency. He did it by proxy—a passible or suffering proxy. And that suffering proxy was (by the answer) 'the human nature only.' The human nature was the created man, not infinite, not even a being, or a person. By answer to question 7.

This project commences loftily, with a view to an infinite atonement, teaching that one of the persons in God contained in himself the only atoning blood, and that this person, 'equal with God,' was rich, possessing all the treasures of the universe, and became poor and 'humbled himself' and 'made himself of no reputation.'

To say that God 'humbled himself' and 'made himself of no reputation is blasphemy, a blasphemy fully warranted by our false translation of Phil. ii. 6.

But the project though it commences loftily, ends very humbly, in a human victim, and one too, incredibly diminished. How Trinity helps forward the infinite atonement, doth not appear, nor how the blood of God was shed.

Unless the blood of the second person, as well as the blood of the human nature was drawn by the soldier's spear. And this, if implied in the sayings of Trinitarians, is not unreservedly announced by them. They shift their position. They step backward and forward from blood divine to human, and from human to divine. They use an ambidextrous caution, or, wholly 'darken counsel by words without knowledge.' Job xxxviii. 2.

'How long shall it be to the end of these lying wonders?'

Question 25.—'For since by man came death, by man came also the resurrection of the dead.' Cor. xv. 21.

Does man in the last clause of the sentence mean man as unequivocally as man means man in the former clause? I distinctly mean a created man.

Answer.—'By man, in the last clause, special reference is had to Christ's human nature. But the person to whom this nature belonged was very God as well as man.'

'The person (not persons) was very God.' This is equivocal. For if by 'very God' is meant the whole of God, then, the persons are already Three. And adding man, I should think, would make Four. But allowing man to be no person, there are still Three Persons. Yet the answer has person in the singular number. Equivocal and deceptive!

Perhaps by 'person,' we are to fix on the second person, and exclude the first and third. Then the *impersonal man* with his *consciousness* (an absurdity,) and the second person with his divine consciousness, is one complex person. So then Christ was 'very man,' and he 'belonged to very God' the Son, without the other two persons. This 'person' (singular) is the Divinity of Christ, without the other two persons.

For unless we keep the three persons harmoniously in view, in their 'different offices' and 'ranks,' we love the vital part of our faith and perish with infidels.

With this understanding, 'person was very God' in the answer, is capable of meaning. Otherwise I am at a loss.

God said to a prophet, 'Make the vision plain, that he may run that readeth it.' I have read the answer. But I hardly know which way to 'run.'

Question 26.—'He (the Father) hath put all things under his (the Son's) feet.' Were not all things under the Eternal Son before the Father put them under him?

Answer.—'All things are put under the Son as mediator. In this office, he is God's king, whom he hath set upon his holy hill. As to his inherent power to subdue all things to himself, it was the same before as after this regal appointment.'

Reflections.—It would require a long sermon to explain this answer. Often have I heard such a sermon. And by the time the sermon was ended, all ideas were nearly or quite out of sight.

I feared from the beginning that the answers would be elaborately indistinct, as Æneas feared, when he repaired to the Sibyl at Cumæ.

Æneas sought to learn the decrees of fate at the Grotto of the prophetess. 'I beg, said he, commit not thy prophetic verses to palm-leaves, lest they fly about in disorder, the sport of the winds. I beg you yourself will intelligibly pronounce them.'—*Virgil.*

The priestess commonly wrote her responses on the leaves of the palm-tree. And to render her ambiguous revelations still harder to be deciphered, she placed the leaves out of her secret Grotto, where they would be ruffled by the wind.

To the leaves she referred her customer for her responses. She secured her wages. The inquirer was soothed and cajoled. She had the best of the bargain.

So fares it with men inquiring after the sacred, but secreted Trinity. The answers they obtain, no oftener have brevity, precision and distinctness, than those uttered at the temple of Apollos.

Question 27.—'When all things shall be subdued unto him (the Son,) then shall the Son also himself be subject to him that put all things under him, that God may be all in all.' 1 Cor. xv. 28.

Who is 'the Son himself' who shall be subject to him that put all things under him?

Answer.—'It is the second person in the Trinity. But he will be subject in his human nature, and in his mediatorial office as king.'

Reflections.—Let us see how far this answer does, or does not accord with the Bible. Luke x. 27. 'All things are delivered to me of my Father.' Matt. xxviii. 18. 'All power is given unto me in heaven and in earth.' 1 Cor. xv. 27. 'He (the Father) hath put all things under his (the Son's) feet.'

We agree in this, that 'all things,' 'all power in heaven and earth,' are given to the Son, as Mediator.

'But when he saith, 'All things are put under him,' it is manifest that He is excepted who did put all things under him.' 1 Cor. xv. 27. It was manifest to Paul that God did not put himself under the 'one mediator, the man Christ Jesus.' 1 Tim. ii. 5.

All things being put under the Son as mediator, he will continue in his heavenly regency, 'till he shall have put down all rule and all authority and power,' till 'every knee shall bow to him, and every tongue confess that he is Lord, to the glory of God the Father.' In fine, as mediator he will sway his sceptre till he has fulfilled the commission he received from the supreme authority. So far, I think, we must agree.

'Then cometh the end, when he shall have delivered up the kingdom to God even the Father.' 1 Cor. xv. 24.

What will he deliver up?

Obviously, 'all things delivered to him of his Father.' 'All power given unto him in heaven and earth.' 'All things which his Father hath put under his feet,' as mediator.

I know not that we yet disagree. If we do, let Professor Stuart step in and set us right. He says, 'At the end of the probation-state, the mediatorial office itself will be given us.' Hints on prophecy, p. 138.

And 'when the mediatorial office itself shall be delivered up,' 'then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' 1. Cor. xv. 28.

What shall then 'be subject' to God?

Paul says, 'The Son Himself,' not one of his appendages, not a part of Himself, if he be complex and divisible, but his whole self.

What will render 'the Son himself subject to God who put all things under him?'

Obviously, The very act of 'delivering up the kingdom.' Paul's expression. The very act of 'giving up the mediatorial office.' Stuart's synoymous expression.

If he is king after this, he is king without a kingdom.

Now for the Answer.—The answer attempts to show, in two particulars, how, after 'delivering up the kingdom,' the second person in the Trinity will be subject to God the Father, viz.

1st. 'Subject in his mediatorial office as king.'

But this is impossible. For 'his mediatorial kingdom is delivered up.' He can neither be 'subject in the mediatorial office as king,' nor reign in that office, 'after he shall have delivered up his office and kingdom.'

It is as if we should say, then cometh the end of the president's term, when he shall have delivered up his government, and himself become subject to his successor, and subject in his office of president, when that office no longer adheres to him.

The blessing of thousands may follow the ex-president for the good he did *when* president. As the blessing of millions will follow 'the man Christ Jesus' for the work he hath accomplished, long after 'he shall have delivered up the kingdom.' All creation will resound, 'Blessing, and honor, and glory be unto him that sitteth on the throne' (the Holy One who was never humbled or slain,) 'and unto the Lamb that *was* slain, forever and ever.'

2d. The answer says, 'The second person in the Trinity will himself be subject in his human nature.'

This too is impossible. 'His human nature is not 'the second person,' is not 'the Son himself who is eternal and equal with the Father.'

But if we grant that the second person at this consummation will lower the man, and subject him to the Father, and himself rise from his secondary rank to his primitive equality with the Father, would this be accepted by Paul?

The answer says, 'The Son himself is the Second Person in the Trinity.' And Paul says, 'The Son himself shall be subject.'

And yet it turns out, by a flexible twist, that the man only will be 'subject,' while the second Person, instead of going lower, will rise. With seeming pretence of *descent* from superiority, the second person will *ascend* from his rank below the Father, to his co-equality, and let his manhood drop into subjection.

Had honest Paul intended this, he would have honestly said, 'Then shall the Son also himself rise to his co-equal dominion, that the Father *may no longer be all in all.*

How, or when, in the trinitarian school, the Third Person is to be elevated from his lowermost 'rank in the economy of redemption,' to his co-equality with the other persons, I am not informed.

Conclusion.—Should sundry answers of Dr. Richards seem to others, as they seem to me, wary and distrustful, and should their whole amount present the inauspicious aspect of absurdity, the fault is not in the Doctor, but in the enigmatical, ever-varying, juggling trinity. No man can successfully grapple with an absurdity, and make it wear the plain garb of truth.

The Doctor's instructions on other subjects are clear. He is respectable as a Metaphysician, eminent as a Preacher, pre-eminent as a theological Professor.

Extracts.—'The word Trinity,' said Luther, 'sounds oddly. It is a human invention. It were better to call God 'God' than 'Trinity.'

'I like not this prayer,' said Calvin! "O holy and blessed Trinity." It savors of barbarity. The word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word, the Popish God, unknown to the prophets and apostles.'

A learned modern says, 'A three-one man would be a monster, a triune God, a monster deified.'—*Christian Layman, p.* 174.

The 21st question and answer are worthy of further notice.

Question 21.—Was one of the Infinite Three crucified for us?'

Answer.—'The second person in the Trinity, in respect to his human nature, was crucified. We do not suppose that his Divinity was passible.'

By this answer, only one of the Three equal Persons was crucified, the Second Person only. The two other equal Persons in the Godhead were not crucified at all, neither in person, nor by proxy. Yet these two equals constitute two thirds of the Godhead.

The second Person is equal to either of the other Persons, and is one third of the Godhead.

This is mathematically true, provided the three equal Persons are three entities, and not nonentities. But they are trinitarian entities, or they could not be the One God. Figures will not lie, never. Theology will, often. Any theology claiming to subtract one third of an entity from the entity itself, without leaving a remainder of two thirds of the entity, is false theology. And ministers who attempt this, 'do walk in craftiness, handling the word of God deceitfully.'

But suppose the three theological equals in the Trinity are nonentities, as indeed they are, this at once accounts for two well known facts, viz.

1st. The stern intolerance,

2d. The empty verbosity of trinitarians.

The first is noticed by the learned Hallam in his 'History of the middle ages.' 'Religious disputants, says he, become more positive and rancorous, as their creed recedes from the possibility of human apprehension.'

As to empty verbosity, it annoys us, whenever we consult trinitarian Expositors.

'A barren tree conceals its want of fruit, by its profusion of leaves. So the triune philosophy conceals its want of ideas, by a foliage of words.'

A crafty politician said, 'The use of language is, to conceal our thoughts.'

A crafty trinitarian says, 'To conceal our want of thoughts.'

An honest man says, 'To express truths clearly conceived in our own minds, and to render them intelligible to our hearers.'

Honest Paul says, 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unintelligible tongue.' 'If I know not the *meaning* of him that speaketh, he shall be a barbarian unto me.' 1 Cor. 14.

Should the Bible itself claim to reveal what cannot be understood, it would have no pre-eminence over heathen oracles. And so far as the Bible is rendered unintelligible by the craft or blunders of interpolators, or transcribers, or translators, so far it is rendered worthy of no regard. And all Reverend Doctors who teach us to believe what we cannot understand, deservedly rank with the Reverend Magnus Apollo. D. D.

'When God speaks to men, he expects to be understood. A revelation must be intelligible, or it is no revelation.'—*Prof. Stuart.*

Trinity is of necessity, and always has been, Unintelligible. It therefore is not, and never has been Revealed.

The clear scriptural doctrine that God is 'the Holy One,' One Undivided Person with no equal, is alarming to the authority and avarice of the priesthood. Trisagion, Mystery, Trinity, Three Persons, Subsistences, Unsearchable Relations, Hypostatical Unions and Distinctions, Triunities, these all 'recede from the possibility of human apprehension.' Among these, the priest can hide, and be sacred and inviolable. Hence the Anathemas thundered by ecclesiastics, against heretics who disdain their priestly authority, and refuse to pay tribute for their vain and dreamy mysteries.

Objection.—It is objected to this whole discussion that it is Unimportant.

Unimportant, because it needs not hurt any man's conscience to assent to the mysterious fact of three Persons, or Distinctions, or Relations, or Somewhats, seeing that he is not required to explain, not required to mean anything conceived by the mind, the mystery lying beyond human perception. Only let the style, in which the inconceivable fact is expressed, be liberally indeterminate, not circumscribed by a definition, and the style will accord with the subject which is inscrutable.

The Trinity is an article of pure revelation. But God, in revealing the Trinity, did not make known what it is, but only that it is.

Theologians wholly differ in their explanations. No matter. Any of them are sufficient. They break no fellowship. And the mystery is a very convenient article of Church and ministerial union. As long as the people listen, with humble belief in the Trinity, though they cannot know what the thing itself is, they travel well, and are edified. And it is enough.

Reply.—The subject is Important.

Important because conscience is defiled by an equivocal profession of an 'Article of Faith' not understood.

Important because the true God is revealed, i. e., made known. 'The Son of God is come, and hath given us understanding that we may know him that is the true God, and we are in him that is true by his Son Jesus Christ. This is the true God and eternal life. 1 John v. 20.

Important because Jehovah proclaims, 'Thou shalt have no other Gods before me.' 'Thou shalt utterly overthrow them.'

Important because 'The Holy One,' who has no equals, has uttered awful threatenings against those who walk after other Gods.

Important because Christ and his followers did more widely spread the knowledge of The One God among idolatrous nations, during the past century, being Unitarians, than the monks during the six following centuries, or the Catholics, from the time of their supposed discovery of three equal persons in God, to this day.

Important, because, until the dark mystery of the triune delusion shall give place to the open glory of the Supreme Father, it will continue its baleful influence and retard the regeneration of pastors of their flocks and of the world.

Hence the Unitarian, who has the spirit of Paul will warn men, when, after the manner of heathens, they say,

O Jupiter Optimus, Jupiter Stator, Jupiter Tonans, Three Distinctions and One Jupiter, have mercy on us. Or,

O Brachma, Veeshna and Seeva, three heads and one form, under whom is written, 'Be silent, it is a mystery.'

These Gods can no more save us than Aaron's Molten Calf.

These, and all other triune Gods, with their worshippers, must be removed from under these heavens. Jer. x. 11-18.

'The Lord shall be king over all the earth. In that day, there shall be One Jehovah, and His Name One. Zech. xiv. 9.

For the Register and Observer.

THOUGHTS ON PEACE AND WAR. NO. IV.

The spirit of war invariably hostile to freedom.

Standing armies, greater or smaller, are natural and perhaps necessary appendages of a martial system; and it is well known that the quartering of troops among us was one of the principal complaints which led to our Revolution. For many years after the establishment of our National government, permanent armies were viewed by our citizens with peculiar jealousy. So apprehensive, indeed, were they of danger to their liberties from this quarter, that the military preparations made during the administration of the elder Adams, though, as a great part of our people thought, they were rendered necessary by threatening dangers from abroad, were among the chief causes of destroying the influence and power of the existing administration. Such apprehensions are not unfounded, To a considerable extent, they are justified by innumerable facts; by the history of almost all governments which have pretended to be free; by that of Greece and Rome, the Commonwealth, so called, in England, and the South American Republics. Should any party in our land ever become strong enough to wield this power, and should they have a disposition so to do, a disposition against which we have no adequate security, we know not how soon it would be exerted for the purpose of annihilating the spirit, if not the forms of our liberties.

Civil freedom, however, is not the chief object I have in view, in the protestations I am now urging against the martial system. No. Dear as civil freedom is, it is nothing more than chaff, compared with that human liberty, that moral independence, to which the martial spirit is, ever has been, and ever will be a deadly foe; withering the souls, while it mangles the bodies of men.

What do you see in that frigate? what in that ship of the line? what in that camp? or that wide-spreading field? Is it an assemblage of men? or a collection of other animals? or of living machines? They have indeed the forms of men; but what have they more? Are they allowed the high prerogatives of men? allowed to judge every one for himself what is right and wrong, and to act accordingly? Look into the martial code, and what do you read? code, do I say? war can hardly be said to have a code. Without any great exaggeration, it may be said to condense all its authority into one stern command, 'Obey your superior.' Yes, obey your superior, whatever you are required to do; whatever injustice or cruelty you may be required to inflict on others, or however much feeling or conscience may revolt against it.

I do not say that martial law allows no moral judgment to the soldier; whether of the lowest or the highest rank. He may be kind to his comrades, except when he is required to inflict the vengeance of that law upon them. Yes, he may be kind to a fallen foe and courteous to a prisoner; but when commanded by his superior to execute what he believes to be the greatest wrong upon an enemy, or one who is is called by this name, he must endeavor to perform the service, in violation of conscience and the Divine law, or incur the hazard of being shot for neglect of orders.

Such I suppose to be the discipline of war, under all the modifications it has undergone from the influence of civilization and christianity to the present moment; and such I suppose it must be, so long as nations depend on war for their glory or their safety; so long as armies or fleets are set in array against each other for mutual destruction. It a law of necessity. When two camps are formed in the same neighborhood, the forces on each side must be concentrated by an entire submission to one master will. The more perfect a despotism for the time, the more efficient the army. Thus situated, it will not do to leave every man, or any man to consult conscience, or the law of God. Moral freedom, generally allowed, would produce continual desertions. It would render it impossble to keep an efficient army together. I contend, therefore, that the martial system, especially when it is regarded as the principal means of national safety, is an irreconcilable foe to freedom; to that *moral* freedom which is infinitely more precious than civil liberty.

It may indeed be said that armies may be formed by enlistment, and it may be supposed that this will save the moral freedom of those who engage in war. Where the enlistment is for a specific service there is some plausibility in the argument, but in practice it amounts to very little. How few enlist without some bribery or temptation! and be this as it may, how does it affect a multitude of details in the service they pledge themselves to perform? If you go voluntarily into a prison, lock the door upon yourself, and throw the key out of a grated window to one who will certainly keep it, are you less a prisoner than you would have been had you been confined against your will?

Comparatively few wars, however, in civilized countries at the present day, are, as I believe, carried on wholly by troops, enlisted for that specific purpose. It is by a general enlistment; or what is still worse, by compulsory drafts or detachments, that much of this bloody work is done. Most of my readers, it is probable, have heard of the conscriptions of Napoleon, which seized upon all the male population of the empire within certain ages; and if they did not procure acceptable substitutes, or march voluntarily to the field of slaughter, drove them thither at the point of the bayonet. In our own country, too, our *free* country, as it is called, a similar conscription was proposed, near the close of the last war with Great Britain, by the acting Secretary of War; a man so popular, notwithstanding this proposition, as to be twice elected to the highest office in the nation. Had not peace prevented, it is probable the conscription would have taken place. Indeed such is the nature of war, and such the vicissitudes to which it is liable, that something of this kind may often become indispensable to public or private safety. Thus men, thus *nations* may be compelled to violate the dictates of conscience and the most sacred laws of Heaven, by the perpetration of what appear to them the greatest atrocities. So, as it appears to me, it must be while nations confide in arms for security and peace.

It is not, however, amid the actual plans of war alone that we suffer these encroachments on our moral freedom. The influence of the servitude, to which we have once been subjected, continues after we have been declared free. Public sentiment has been poisoned. The moral discernment has been enfeebled. Men have learned to call evil good, and good evil. War is the father of that detestable doctrine, that when war is once declared by the constituted authorities of the land, every good citizen is bound to support it, whatever his private views of its justice, or injustice. Such was the avowed sentiment of some of our most eminent citizens, lawyers, and professed Christians in the war of 1812; and such has been the moral contagion, that Christians still send their sons to military academies, under a pledge of serving in any war that may occur within a specified time, though that war may perhaps be as flagitious as any that was ever waged. Unless prevented then, by a better understanding or a deeper sense of Christian duty, what evils may not yet be apprehended from the influence of the war system on the minds of men? If in any case, we must or may violate conscience in submission to custom or civil authority, or in other words, obey man rather than God, how easy is the transition to an utter renunciation of the divine law! Where shall we draw any line, which can be defended either by reason or conscience, between the first and the last steps of that moral degradation, by which we surrender the freedom of our souls to any despot, who may claim that surrender?

War has a common origin with some of the most complicated evils, which ever afflicted or poluted the world. *Slavery* is war under an other name, and a diversified form; a detestable war on God and man, and every enlightened and benevolent being in the universe, who comes to the knowledge of its horrid, heart-rending facts. Religious persecution, so called, is inspired by the same unhallowed breath, which kindles other wars. It was the spirit of war which established the Inquisition, built its prisons, planted its dungeons: and every species of persecution for conscience sake, though comparatively mild, is in fact, the operation of the same warring spirit, modified by different circumstances. All these things are only so many varieties of war, and all spring immediately or remotely, from one false principle; viz: that physical force is the best, if not the only adequate means of security to one person or nation, when assailed or threatened by another.

It may perhaps be said that persecution is not defence, but aggression, and therefore that it is not to be traced to the same source with wars, which are purely defensive. But is not persecution a supposed vindication of that faith, which many hold dearer than life? The advocate of persecution will say, Heretics assault our faith, and we must defend it in the way which appears to us most effectual. Public sen-

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*There are political corporations, as Banks, which are said to have no souls. These, metaphysically, are called persons. But Banks and Metaphors are out of place in honest researches after God's truth.

timent however is laying a restraint on persecution, and we may hope it will turn more and more against war of every kind.

In my third number, something was said of the fallacies involved in the phrase, *defensive war*, and especially when supposed to be *purely* defensive; but some farther exposition may be required, in order to give the preceding arguments their full and proper effect. In the first place, then, I repeat that almost all the wars, which are called defensive, are as I conceive, anti-christian contests *for* property or fancied honor, in which incomparably more both of money and *true* honor is sacrificed, than is gained or saved. Secondly, I remark that in order to render the apology of *defence* either valid or plausible, the war must be unprovoked in its origin, and unexasperating in its progress, which is seldom, if ever, the fact. In the third place, by the allowed customs of war, the defence, so called, is often *indirect*, and consists not in fighting at home against the invaders, but in carrying the war into the enemy's provinces, and destroying the property and lives of those who may be as innocent of the invasion, as the angels in Heaven. This is a wrong which it is hardly impossible to exaggerate. In respect to those who are assailed, it is *offensive* war, and that of the worst kind. It is putting them between two fires. If they do not fight for their present sovereign, they are liable to be shot as traitors; and if they do, they incur the horrors of invasion. I could say much more on this point, but I forbear. S. W.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 7, 1843.

THE WRITINGS OF THE LATE HENRY WARE, JR.

In our last paper we gave expression to the feelings of profound respect and love, which the pure character and the multiplied labors of this honored divine had inspired. In the services of our Churches around this neighborhood on the last Sabbath, the bereavement which is felt to be a general one was especially remembered in prayer and discourse. In our exchange papers, sustained by the various denominations, we have met with frequent notices of his virtues. When such a life as his is closed, we are made to realize the worth of a consistent Christian character in its full influence over all whom it has reached even most indirectly. Great as is the influence which Mr. Ware has exerted upon very many minds and hearts, it is remarkable how entirely it is to be ascribed to sincere and simple hearted excellence, to quiet and unpretending usefulness. His ornament was that of a meek and quiet spirit. No artificial distinctions were ever associated with him; he owed nothing to the patronage of wealth, of high connections, of a fashionable coterie, or of a little circle of admirers forcing his praises upon others. More distinctions are won by these means among professional men than most persons realize. Mr. Ware has accomplished all his good work without the aid of such adventitious helps. All who knew him at all, knew him only for what he himself was. Simplicity was one of the marked features in his character, and it supported the dignity which added honor to his profession without borrowing from it. His form and expression of late years have filled out an ideal of the apostolic bearing, for a gentle spirit of self-forgetfulness and devoted love, had softened the wrinkles furrowed by early and continued trials. Now that he is gone, the witness borne to him is that which belongs to him who leaves to kindred and friends nothing to regret but his loss, and every confirmation of their hopes which they can find in the thought that a Christian in heart and in life is worthy of being translated from earth to heaven.

We have often heard him referred to by professors of the older faith of New England as a remarkable specimen of the utmost which Unitarian principles could effect towards making a Christian. If they will point us among the living or the dead to an instance in which their principles have done more towards making a Christian, we think they will meet the great controversy between us at the point where of all other points, one clear ray of light would be of the very highest value. They would show us what now we cannot see, in what respect a Christian character formed on Calvinistic principles is more acceptable to God than a Christian character formed on Unitarian principles. The answer of some of them would probably be, that a Christian character cannot be formed upon Unitarian principles. Those who take this ground, if they would maintain it, will find it necessary to transgress the Savior's command against judging a brother, and likewise to deny all that visible proof by which a Christian character can be manifested. Mr. Ware was through life a Unitarian upon full and hearty conviction, understanding thoroughly all the debated points, the history, the moral and theological bearings of the controversy, the agency of Calvinism in creating and extending infidelity, and the dependence of philanthropy upon just views of the Divine Government.

Yet Mr. Ware had engaged but very little in controversy, and among the large number of books which he presented to or selected for the Theological Library we should say that there are ten written by Calvinistic divines, to one by a Unitarian author, and that there are an hundred volumes on practical religion to one on controversy. Indeed the kind of literature which he preferred for his own reading, and recommended to others, as well as produced with his own pen, was religious biography—an interesting and winning exhibition of great spiritual truths as illustrated in the common experience of life. He wished that the deep struggles and the solemn discipline of the human soul should be made familiar matters to persons of the most moderate intellectual capacities. He knew that the religious experience of any individual, in whatever situation, partook of what was common to the common heart of man, and that the story of it would always interest. The biographies of eminent divines and other religious persons, if well written, he regarded as the best kind of reading to fill the heart of a minister with the kind of knowledge he would most need. Not that he was not fully alive to the imperfections to which this kind of literature is above all others subject. Though he had a poetical imagination he knew that reality was more instructive than fiction. Had he been able to give his whole time for a few years to preparation of more works for the press he would have found as many readers as any other author in our country. After his removal to Framingham he proposed to devote himself to such an employment, intending to make a selection from all his writings and to add others. What progress he had made in this undertaking before he was attacked by his fast disease we have not as yet learned.

There is one fact which will strikingly illustrate the practical character of Dr. Ware's writings and exhibit their adaptation to the edification of all classes and capacities. In each of the large number of Churches in whose faith we sympathize, will be found a multitude of members who will mourn him though they may never have seen him, as they would mourn a dear friend. For there are those who have read his writings in all our congregations, and his readers are found in all classes and conditions of society; the young and old, the rich and poor, the confirmed in faith, and the new converts, those who read much and those who read but very little, know him through his works. Until Dr. Channing's death we may safely say that his name was not more familiar in our Churches than that of Henry Ware, and even now there are without doubt more individuals in our denomination who have read the works written or edited by the latter, than individuals who have read the writings of the former. Yet all that Dr. Ware has published, independently of Sermons, might be comprised within a small octavo volume. The young and the old, the happy and the afflicted, have alike participated in the pleasure which he has afforded them. In England his works have been received with as much interest as in this country, and with the exception of what appeared in our Magazines, or in biographical notices they have all been republished there.

The principal published writings of Dr. Ware are the following, 'The Recollections of Jotham Anderson,' originally published by parts in the Christian Register, and then collected with other pieces in a little volume, of which there have been two editions. In this delightful pocket volume, religion in its application to life is presented in a most attractive manner, in contrast with the sour rigidity which its aspect offers under false views of it.

'Discourses on the Offices and Character of Jesus Christ,' the second edition of which appeared in 1826, less than one year after the first edition. This volume comprises eleven Discourses, on the life, the agency, the character, titles and claims of Jesus Christ. Since its publication the views which it contains have undoubtedly been expressed in manifold ways with fulness and eloquence, yet when it appeared, it supplied a great deficiency, and it is still as valuable for the clearness and cogency of its argument and the power of its appeals, as any subsequent work.

'Hints on Extemporaneous Preaching' is the title of a valuable little manual of which there have been two editions. From the nature of its subject we meet with it less frequently than we do the other works of its author, but in its small compass it really embraces all that need be said on the subject, and its advice if obeyed would aid all kinds of speakers—as well those who speak from a written page or from head notes, and those who speak from memory, from a skeleton of thoughts, or from the excitement of the moment. On this subject Mr. Ware had only to declare his own experience and the process which he had himself pursued. This work has been of essential help to many.

'The Formation of the Christian Character,' is the title of the work which of all his writings has been most widely circulated. It has passed through twelve editions in this country, and its circulation increases the call for it. In this small volume is comprised a mine of practical wisdom, as well as a guide to comfort, a clear and definite exhibition of true piety, of the process of its attainment and growth, and of its helps and hindrances, and of the sphere of its exercise. The work has accomplished an amount of good, of which any one living or dead might feel blessed to have been the instrument. We cannot follow it on its errands of renewal and grace. It has gone alike into lowly and high places, to the private chamber, and the public library. We have given it to those who years afterward have thanked us for it, and have evidently had it before them during the whole interval. It is in this way, that, unknown to us, the greatest amount of good, without alloy, is accomplished in this world. The human heart but seldom leaves on earth the record of its struggles, nor are they spoken in life; if they are to be addressed and relieved, it is by such works as this.

'The Life of the Savior,' written by Mr. Ware, formed the first volume of a series which he edited under the title of 'The Sunday Library.' Without going into any of the deep and perplexed questions of critical interest, this Biography of the Savior, designed principally for young persons, gives a simple and connected view of the incidents in the Life of the Redeemer, fixing attention upon its perfect sinlessness, and upon the traits and excellences in which it may be imitated, and illustrates his discourses by calling back the scenes through which he moved, and seeks to kindle faith in him and to draw affection to him by an exhibition of his own faith in God, and affection for man. Of this volume there have been five editions. The series of volumes which it introduced to notice, (the other three being written by other authors—Mrs. Follen, Rev. S. G. Bulfinch, and Rev. T. B. Fox) with the series of stories, entitled 'Scenes and Characters Illustrating Christian Truth,' and edited by Dr. Ware, (comprehending, 'Trial and Self Discipline,' 'Home,' 'Alfred,' 'The Skeptic,' 'The Backslider,' and 'Gleams of Truth,') constitutes the most valuable portion of our Sunday School Libraries.

Dr. Ware likewise edited a life of Oberlin, the Sermons of Dr. Parker, and of John Emery Abbot, and a selection from Priestley's Writings, each of these volumes being preceded by a biographical sketch. The biographical sketch of the late venerated Parker of Portsmouth, is a most beautiful exhibition of the character of a worthy minister, eminent for the excellence of his Sermons, the fidelity of his pastoral care, and his patient endurance of many sore trials.

The single occasional discourses published by Mr. Ware are very numerous, beginning with the funeral discourse on the Rev. Thomas Prentiss, first Pastor of the Harvard Church in Charlestown, and ending with his Sermon at the Ordination of the Rev. Mr. Sears at Lancaster.

His Sermons on 'Duelling,' Intemperance,' and on 'The Promise of Universal Peace,' exhibit his interest in Philanthropic objects; that on the 'Personality of the Deity,' shows the importance which he attached to clear and distinct views of the foundations of religious faith, and his Inaugural Discourse on entering upon his Professorship, is of itself an illustration of his admirable qualifications for the office.

Several articles from his pen are contained in 'The Christian Disciple,' 'The Christian Examiner,' 'The Monthly Miscellany,' and the series of Tracts of the Unitarian Association. He was fond of presenting to readers on this side of the water, articles of Intelligence in reference to our brethren, and our cause in Geneva, and in Great Britain.

Dr. Ware is the author of several beautiful poetical pieces, most of which are found in our reading books for schools, or in our devotional collections. 'The Feast of Tabernacles' is the title of a dramatic poem, the only specimen of the kind from his pen.

Some of his most valuable literary labors are comprised in his various lectures upon subjects connected with his Professorship at Cambridge. We fear, however that most of these are left by him merely in the shape of notes, which he enlarged and amplified upon each reading to the successive classes in the Theological School.

Such is a brief and imperfect sketch of the writings of our honored teacher and friend. We hear that measures will soon be taken for the publication of his Sermons and other works together.

THE CLAIMS OF RELIGION UPON PERSONS OF LEISURE.

This should be the title of a work of pages and chapters, and not merely of a newspaper article, even of several columns length. We shall not promise accordingly to dismiss the subject, after we have noted down the few brief hints permitted by our limits,—perhaps the present effort will prove merely a preparation for a more complete and careful performance.

For, indeed, the subject seems to us of the first importance; and a faithful treatment of it would go far we think, to meet many a pressing want of society, as at present constituted, many a want which the most earnest sometimes despair of supplying. Of every highly civilized community, men and women of leisure must form a large part,—like all other men and women they are related to the highest truths, and are bound to find a mode of expressing their deepest and purest feelings, like all other men and women, they have their tasks appointed of God, tasks to perform which is blessedness, to neglect which is misery.

It is especially needful that these claims of religion should be recognized and weighed, for until this has been done, until those who are exempt from the common burden of toil, have accounted with that spirit of truth, which teacheth, except a man work, he shall not eat, they must be regarded as anomalies, and must grievously perplex or sorely irritate their less favored brethren; and withal, they must, themselves, be very far from genuine happiness. How can it be right asks one that I should be doomed to life-long toil, merely to gain my bread, while my neighbor who never moves a finger, when motion is disagreeable, is only troubled to find amusements? Is not this inexplicable, asks one; is not this intolerable, murmurs another. Hath God made any man merely to be amused? Yet persons of leisure, spite of these difficulties, are not anomalies,—in a high state of civilization there will often be opportunities for returning from the common laborious round of life, which it may be on every account desirable to improve. Not all are fitted to go through with the customary tasks of society, and sometimes continued labor must be attended with great risk, and yet again we may be so situated as to be unable to embark in any business enterprise. These causes relate to men, alone, and with reference to women, we must add, that although marriage is an honorable estate, yet that many honorable women remain unmarried and are, often, accordingly women of leisure.

Now we would have religion serve herself of such, that they may not be regarded with angry or troubled eyes.

It has been a favorite object with every truly civilized State, to set apart certain of its subjects from all common labors and cares, that time and strength may be gained for and devoted exclusively to the advancement of the highest interests of the human soul. The number of such persons might be much liminished, and the tasks of such persons might be much lightened, if those whom providence has already set apart, would only perform their tasks, and allow the claims of religion.

When men are freed from drudgery in its various forms, it must not be supposed that they are at liberty to be idle. The obligation to labor is not simply co-extensive with the necessity of toil. Prior to the call of hunger, there sounds a voice, urging us to put forth the strength of every faculty,—and when the former demand has been satisfied, the latter still remains to be met, yes and shall remain forever, constantly increasing, not quite satisfied We may outgrow the guidance of the outward monitor, but we must immediatey become servants of the law inscribed within. No man is at liberty to be idle; upon every faculty is written the direction 'use it.' God claims the person of leisure as well as the child of toil, and the field in which he appointeth unto us to labor, s not so confined, that we are to be discharged, when a few common tasks have been performed or are found to be out of our sphere of effort. 'Work while the day lasts,' says religion, not until you have acquired a fortune or learned to live without one, but 'while the day lasts.' Moreover all the energies, intellectual, moral, physical, of all the men and women in the world are needed for the salvation of the world; and by salvation we mean nothing technical and theological, but, plainly, the deliverance of mankind from sin and from suffering. No one then may be idle; faculties were not created to rest; and all faculties are needed. Religion, then, cannot suffer persons of leisure to be inactive. They must take up some of the usual occupations of life, or they must find some other occupations. And when we seek, earnestly, we find that there is no lack of work.

We perceive, first, that as piety is the noblest jewel of man, and as it is often neglected amidst the bustle of life, it should be a chief object with those whose time is their own, to establish this grace of graces within their own souls for their own honor. edification and comfort, and to set it forth humbly yet with zeal, for the sake of their brethren. How delightful to be free from many cares that we may be free to be holy. Will not the man of leisure, if truly wise, seek, with the saints, the noble men of old, to gain a pious heart? Does he not owe it to himself, does he not owe it to toil-worn brethren, who need to be refreshed, to devote much of his leisure to prayer and meditation, and the imparting of the sweet fruits of his lips.

We perceive, again, that the high state of civilization which enables men to live without performing the common tasks of society, brings in its train, by way of compensation, innumerable wants, the supply of which is not included among these common tasks. Civilization brings with her a fearful retinue of forlorn beings,—of the ignorant, the poor, the sick and the sinful. To such an extent is this the case, that many, (through a want, as it seems to us, of intellectual enlargement) seem disposed to return to the desert.

Now religion claims of persons of leisure that they perform the tasks plainly imposed upon them, by their situation, that they instruct, feed, clothe, and in every way, heal those, whom 'supply and demand' has called into existence, yet for whom 'supply and demand' cannot secure a happy existence.

That 'pure religion and undefiled before God even the Father, which is this, to visit the fatherless and widows in their affliction,' will not call us her children, or disciples of her great Teacher, if we simply do no harm, and are merely persons of leisure in this needy and sorrowful world. No more startling proof of the deceitfulness of the human heart can be adduced, than is afforded by those persons, apparently and in some sense, truly, so amiable, who fold their hands, day after day, or resort to some trivial occupation, for killing time, while the race still sitteth in darkness, and cries piteously for the long delayed deliverance,—while the minds of millions are famishing through the want of truth, while the hands of millions are faint and weary, because the wants of the body even are not supplied. Terrible, yes sometimes soul-maddening, as well as heart-sickening is the contrast of idleness and superfluity, with wasting toil and want. 'He that is greatest among you, let him be your servant.' 'I am among you, as one that serveth!' Civilization, with its masses of laborers, now employed, now idle, has work enough for all persons of leisure; they may continually seek out the hungry, the naked, the ignorant, the degraded, and minister unto each, according to his necessities. Not that others should fail wholly of these labors, but that those who are free for any tasks, should be prime movers in these most important tasks.

We might pursue the subject into many details. But the little space, that remains, must rather be devoted to the inquiry,—how far are the claims, to which we have alluded recognized? Must we not reply, the world has always been, and still is, terribly unfaithful in this particular? Is not the State, the community at large, heavily burdened, while men of leisure and women of leisure fold their hands, or trifle? If those who are contented to do nothing would only *labor* (and every man and woman upon God's earth is bound to labor) for the *prevention* of pauperism and crime, who can tell how many of our prisons, jails and poor houses might not be closed forever? There is a latent energy in the world, which if called forth, would speedily Christianize it. How were the men and women of leisure occupied during the early ages of Christianity? Did any one of the early Christians make a business of amusement? How many persons, of moderate circumstances, are obliged, in addition to their ordinary tasks, to perform work which properly belongs to men who have the command of time and means.

We beg that these hints, though but slight and imperfect, may be weighed.

We can hardly reconcile ourselves to dispensing with persons of leisure, yet they must reconcile themselves with the earnest busy world, they must heed the claims of practical religion, or they cannot continue. The time has gone by, when idleness seemed honorable. Every man must find his work and do it. He who loves the present order of society must urge this lesson constantly, striving to arouse all the members of the huge body to vigorous action. In such a complicated machine the failure of even one part must be attended with incalculable evils.

We would seek to promote the happiness of persons of leisure as of all persons, but even for their most sorrowful estate, we have but one lesson hortatory or consoling, this, viz., recognize the claims of religion, and find blessedness in faithful service of God and of the brethren, in the performance of that work for the sake of which the Great Disposer has exempted you from the common cares of life.

RECENT PUBLICATION.

A Critical and Historical Introduction to the Canonical Scriptures of the Old Testament. From the German of W. M. L. De Wette. Translated and enlarged, by Theodore Parker, Minister of the Second Church in Roxbury. In 2 vols. Boston: Little & Brown. 8vo. pp. 517. 570.

These two bulky volumes contain more than double the original work, the translation of which is their basis, and therefore the book belongs as much to the translator as to the author. It is a work of a character to make it highly useful to critical students, and if some one would now assume the labor of condensing these two volumes into a book of about one eighth part of the dimensions of either of them, he would do a service acceptable to readers at large, for so much of the contents might be useful to Christians generally. Mr. Parker must have devoted immense labor to this work. De Wette's Introduction in the original, is one of the most forbidding treatises to look upon and to consult, that we are acquainted with. Scarcely enough complete words are used to make clear sense, and then the contractions and symbols, the parentheses and ellipses, the brackets and dashes, the sectional headings and foot-notes, and words in all languages, make the work resemble sheets of specimen types for the information of printers. Mr. Parker has in a great measure divested his translation of this aspect, though he has by no means kept to his purpose of printing in the notes all that would embarrass common readers: Hebrew and Greek are liberally interspersed, and technical words are freely used. The work embraces every thing which we should look for in a Critical Introduction to the Old Testament. Its critical character of course confines its discussions to the History, Language, Style, Interpretation, Genuineness and Authenticity of the Text, without admitting such discussions as give life to Herder's Spirit of Hebrew Poetry, and to Jahn's Archaeology and Hebrew Commonwealth. Biblical Students will find this work of great value, but the merest tyro in German literature will understand that he must be perpetually on the watch lest theorizing, the besetting sin of German critics, should mystify him before he is aware of it. The volumes are of course highly rationalistic, but those who are at all familiar with their views will readily discern their origin, influence and just degree of value. It is remarkable with what perfect coolness De Wette states, in one or two words, the most conflicting theories and opinions maintained by scholars, as to the genuineness of a book or a part of a book, or the interpretation of a passage. Theories which to state together in one sentence, is to confute, merely by exhibiting how little foundation there can be for either of them, are glibly mentioned, nor dwelt upon long enough to allow us to take breath. De Wette himself is remarkable for the readiness with which he takes up a theory of his own. Thus for instance, as regards the Book of Job. He seems to have formed from a portion of this Book, his idea of what the writer intended in it; this idea De Wette then compares with his own theory of dramatic art, and feeling this or that portion inconsistent with his idea, he alleges that the portion in question is spurious.

The ruling passion of a German Theological Professor is to broach a theory. Living amid commentaries and dictionaries, fighting with words and spending much time in examining the theories of others, the great ambition of each is to form his own. They have not lived unless they have done this; they leave no memorial behind them except it be in the shape of a Commentary, an Introduction, or a Philosophical system. They are afraid that their very names and exploits come to be regarded as *myths* before they have been dead thirty years, unless they have left an unperishable record of themselves in a theory which all coming writers will refer to, either to exalt or condemn, they are indifferent which. E. F. C. Rosenmuller has introduced his voluminous commentaries upon most of the Books of the Old Testament, by long lists of the interpreters and expounders and critics who have preceded him in portions of his labors. Their joy is full.

De Wette exhibits a candid and delightful spirit. He is, however, altogether merciless in his cool application of the epithet spurious, to portions of most of the Books of the Old Testament. His learning is vast and exact. His work comprises the labor of years. The first edition of it appeared in 1817, and the fifth, from which Mr. Parker's translation is made, in 1840. The author has thus been enabled carefully to revise his work, to avail himself of all the criticisms which have been uttered upon it, to reconsider and modify some of his opinions, and now to present to the world, as complete a work as the circumstances of its composition and the abilities and views of its writer will admit.

The work is very methodically divided into Parts, Books, Chapters and Sections, containing a General Introduction to the Bible, in which the history of the canon, the style and spirit of the Hebrew language in the different versions, the history of the Text, documentary helps and critical maxims, are considered at length, leaving nothing to be desired, and exhausting all the means of information on these subjects. These, with a rich and copious Appendix, are the contents of the first volume.

The second volume contains a particular introduction to the parts into which the Old Testament is naturally divided, and to its several books. Here it is that verbal and documentary criticism wage their merciless warfare against long cherished opinions; long passages of books are pronounced spurious, and on grounds which it would be impossible to assure to common readers. Mr. Parker's labors have come next in difficulty to the entire composition of the book. Whole years of study, and that of the very driest kind, have been spent upon this undertaking, which he has performed with wonderful success. We should think he would be glad to inhale the air of the ocean after such a task.

PUSEYISM.

The controversy which has set the two parties of the Episcopal sect at issue continues to prevail, and to increase in its interest for all classes of society. It is now taken out of the hands of scholars and the clergy, and an appeal is made to the people. We have frequently called attention in our columns to those doctrines of theoretical Episcopacy, upon which as a foundation, Churchmen of the very highest style, only build in full consistency. The nearer an Episcopalian gets towards the Roman Church, the more consistent is he as an Episcopalian. We have long been aware of the fact that Episcopal churches were filled with ostensible members of that sect, who knew as little about its assumptions as sucking babes. The controversy which is casting daylight upon these assumptions will do a great good to the interests of spiritual religion. We may soon refer to the matter at length. A multitude of pamphlets called out by the discussion, will present to readers in general a pretty fair view of some aspects of the controversy. They may be found at Saxton and Peirce's Bookstore, where all the periodical and cheap literature of the day may be had in great variety.

THE ODIUM THEOLOGICUM.

A short time since a correspondent of the 'Christian Watchman,' (a Baptist paper) who had been present at the last visitation of the Theological School at Cambridge, wrote a kindly communication to that paper, upon the Exercises of the occasion. The following spleenish utterance is from another correspondent who was scandalized at the praise of heresy. We quote it as we occasionally present to our readers such choice morsels to show the form and pressure of the times. Our readers are not to consider it as a reflection on the whole Baptist denomination. The Editor of the 'Watchman' does not endorse the communication. The writer of it is evidently under a vinegar diet.

For the Watchman.

Mr. Editor,—I have just had my attention directed to an article in your last week's paper, entitled 'Divinity School, Cambridge,' contributed by some individual for the columns of the Watchman under the signature of 'Viator.' The occasion being the annual visitation of Divinity School, at Cambridge, the writer expresses the satisfaction he enjoyed 'by being one of the visitors,' and his desire to 'gratify others with a brief notice of the occasion.'

I should like to know precisely in what light the divinity of Divinity School, Cambridge, is viewed by the writer of that article. If *Unitarianism*, and *ultra Universalism*, be Christianity, in his estimation, let him say so. If not, why hold up the divinity of Divinity School, Cambridge, for the gratification of the readers of the Christian Watchman, as developed in the essays delivered on the occasion.

The first he notices, is that 'on Religion in Germany.' Are Unitarians capable of conveying '*correct and valuable*' information upon the present religious condition and prospects of Germany? Yet 'Viator' insinuates as much.

In regard to the essay on Christian Missions, I would inquire why was such poison communicated, as that essay contained, by 'Viator,' without the remedy, or at least a reference to the remedy, unless he favors the pernicious error it contained, and communicated for the gratification of your readers.

The essay next noticed by 'Viator,' is entitled 'The Agony in the Garden,' and here likewise the most insidious, the most dangerous and destructive of all errors, is communicated with a cold-bloodiness, and an unfeeling callousness, as it regards the honor of Jesus, utterly appalling, and particularly so, coming as it is presumed, from a man professing an orthodox creed, but covering the heart of a traitor to its most important truths.

The article on St. Bernard, the founder of the Dominicans, and John Wesley, is next eulogized, but upon what grounds is not distinctly stated. The former, however, may well be eulogized by such a divinity school as that of Cambridge, inasmuch as he opposed the doctrine of the immaculate conception of the Virgin, but poor John Wesley to be brought into juxtaposition with that furious persecutor and bigot, who moulded and formed the Inquisition to uphold the interests of popery, is more than I can comprehend, and I feel unwilling to leave John Wesley alone in his Cambridge Divinity School glory, without an effort to withdraw him from such bad company, as that in which it has placed him.

'Viator' pays the authors of the essays the compliments of the season, and of his high consideration, because there was nothing 'denunciatory or uncharitable in allusion to others of a different faith.' Would to God, I say, there had been such allusions. Alas! there is too much ground for such compliments in the present day. This is one of the very worst signs of the times, and a bad omen for the interests of the doctrine of Christ, which if it were more exhibited than it is, in pulpits expressly devoted to its exhibition, would inevitably secure that denunciation and uncharitableness which 'Viator' rejoices was wanting in the essays delivered on the occasion.

But what after all, I would now inquire, has the Christian Watchman or his readers to do with a divinity school *which is not Christian?* And is the Baptist denomination in any way connected with the honor and progress of Unitarianism, and the prosperity of an institution which has basely neglected the wishes of the pious founders of olden times, and devoted their means and their substance to teach doctrines damnable and destructive to all who embrace them? These are questions for the serious consideration of 'Viator', and yourself, and readers.

Unitarians may well boast, as we know they now do, of the spread of the leaven of their doctrine amongst orthodox Christians, when they are thus eulogized in the columns of a paper ostensibly devoted to the interests of the Baptist denomination, as orthodox Christians.

Coming events cast their shadows before them. The time is not far distant, and it needs no prophetic spirit to predict it, that a separation will be required ere long in orthodox churches, between those who abandon Christ Jesus to the fate to which the Jews delivered him, because he made himself the Son of God, and those who view him and admit his claims to be the true God and eternal life.

Deeply interested as I am in the prosperity of the Watchman, and still more so in the spread of the doctrine of Christ, I regret that you should have inadvertently permitted such an article to appear in your paper, without giving it the most decided opposition.

I hope nothing will prevent the insertion of this communication, and I append to it my name, that if 'Viator' should think it necessary to reply, he may unmask himself, and no longer communicate his poison under an assumed appellation. I am, Mr. Editor,

Yours, faithfully,

JAMES JOHNSTON.

Framingham, July 25, 1843.

As an offset to the above utterance of a sour temper and of a heart in the gall of bitterness, we quote from the 'Watchman,' the Editor's respectful notice of the decease of Professor Ware.

'It is with feelings of pain we announce the death of this distinguished scholar and divine, which occurred after a long and painful illness, on Friday morning last, at Framingham, at the age of 49. Mr. Ware was for a series of years the respected and beloved pastor of the Second Congregational Church in this city, and subsequently "Parkman Professor" in the Divinity School at Cambridge, which office we believe he filled, as he had that of pastor, to great acceptance. His memory will be long cherished by many out of his own immediate communion, for his literary acquirements—his uprightness of conduct, and his amiable and consistent life. We deeply sympathize with the bereaved denomination of which he was so bright and shining an ornament.

The funeral services over his remains took place on Monday afternoon, in the Chapel of the University at Cambridge, where a large audience, including many of the clergy of the city and neighboring towns, had assembled to pay this last tribute of respect.'

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VI.

Messrs Editors,—It should be kept in mind that the chief topics in this discussion, are—1. Do the Scriptures teach the affirmative of this question? 2. Can the affirmative of it be safely inferred from the acknowledged attributes of God—*infinite power, wisdom and goodness?* The first of these inquiries S. F. answers in the negative; not because the Scriptures sustain the endless misery of any man or portion of men, but because they teach *nothing* about it, and do not even *refer* to the subject. Therefore whoever attempts to teach the final happiness of all, or the final misery of any man or men, attempts to be wise above what is written, and is presumptuous. In former numbers he has supported this main position upon such grounds as the following—the language of the bible is 'loose and indefinite'—that it is 'impossible'—that all the benefits and promises, connected with the mission of Christ, were prospective. To these *grounds* I have, in former papers, replied in substance—that the Scriptures do prove that 'all men' will be finally happy, in language equally as clear and definite, as they employ to prove that 'God created all things.' That it is possible for God to save all men and make them finally, individually and forever happy; for the Scriptures, on the very subject of saving sinners, rich sinners, free, moral, wilful sinners, do affirm that with God all things are possible, though with men they be as difficult as for a camel to go through the eye of a needle. St. Mat. 19: 26. And that whether the mission of Christ extends its benefits only prospectively or not, makes no difference, as all men exist after his coming, either in this life or the state of the dead; and therefore they may be prospectively, finally and forever happy; because Christ is Lord, both of the dead and living, and his power and grace must be equal to his dominion. In these arguments it has been my object to prove that the Scriptures do *refer* to the personal and *final* destiny of all men; and that in language as clear and definite as that by which they prove God to be the Creator of all, or that all have sinned. In doing this, I have considered those passages which favor the universal restoration,—first, because S. F. presented them to me; and second, because I believe they express the true meaning and intent of Scripture on the subject. I have not been careful to guard this doctrine against endless misery, or its supposed evil tendency; because your correspondent did not bring against it any objections from either of those grounds, but only from the grounds of the Scripture not referring to it at all, and its impossibility. These statements are here made merely to show those who feel any interest in the inquiry, the exact state of the case and the argument; and those who take no interest in the destiny of the immortal soul in a future state, may well release us from any farther appeals of their 'deep feelings' for the 'downtrodden' and the unhappy 'inebriate' in this. Now what rejoinder does my friend S. F. make to all this? Why he says, 'we are not convinced by his argument.' We continue to adhere to our position that all the declarations and promises of the Scriptures—so far as they affect the question before us—are wholly *prospective*, and not at all *retrospective*. What does he mean by all the promises of Scripture being prospective? He alleges that promises of heaven were not made to any under the Old Testament. He admits that the New Testament promises heaven to those who believe and obey. But when, at what time, will these promises be fulfilled? He replies, after they were made. But they were never made to those who lived and died before the New Testament was published, and therefore cannot be fulfilled to any of them in a future state. This we understand to be his inference from the fact, of the promises being *prospective*. The fact we have admitted, but not his inference. We urged that Christ being Lord of the dead who lived before his advent, might as well bless them prospectively in future state as he could those who lived and died after his coming; though all the promises were prospective. We also attempted to show from the words of Christ and the sacred writers, that the *dead* did so live to God as to be rational subjects of his moral government, and capable of becoming subjects of the spiritual kingdom of Christ. For this purpose we quoted a number of texts from the prophets, Christ and his apostles, and among them Romans 14, 9. 'For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living.' To this passage he merely replies that, 'the dead may include all the dead from the beginning to the end of time or it may not; but does not take the responsibility of saying whether it does mean all or a part. One thing, however, is clear—if the dead does not include all the dead, then the living does not include all the living. But the passage should be read in connection with Acts 10, 42. 'He hath ordained Christ to be the judge of quick and dead.' And 2d Tim. 4, 1. 'Who shall judge the quick and the dead at his appearing.'—Now as all judgment is committed to the Son, will my friend assume the responsibility of saying, He will not judge all the living and all the dead? If this be not said and proved too, than it follows, of course, that the living, or quick, and dead in these three passages, includes all of each class—especially as the Scriptures assure us that the old world, Sodom and the queen of the South, and the cities of Judea will be judged; and that we all must stand before the judgment seat of Christ, the judge of all.

However, let us consider a little more particularly Rom. 14: 9. 'That he might be Lord, both of the dead and living.' In what sense is Christ, our Lord? Not in the sense of a military conqueror, a civil ruler, or the owner of lands and peasants; for he says, 'my kingdom is not of this world:' but in a moral and spiritual sense. His mission was moral and spiritual, his work was moral and spiritual, and his reign is such over the hearts and minds of men. He came to be the moral teacher, guide and Savior of the soul. He came to give to the minds of ignorant and wicked men the knowledge of God and heavenly things, to impress upon the soul the moral image of God, on the conscience, a sense of duty and responsibleness, on the human will, a cordial submission, and thus make men morally and spiritually, new creatures, fitted for the blest abodes of heaven. He is Lord of the dead, in the same way, and as fully, as he is of the living. Being their moral and spiritual teacher and Savior, he can carry on his work by all suitable moral and spiritual means, in the moral and spiritual the invisible world, as well as in the present; because the soul, by death, loses none of its moral powers, death has the power to make no spiritual change in the soul or its faculties. The nature of the soul is the same in all states, and the nature of religion the same. The change of character in the soul is a moral and spiritual one, and hence can be effected on the soul out of the body; and therefore Christ went and preached to souls in prison, and Paul says, all souls under the earth shall worship him, i. e., as their heavenly and spiritual teacher and Savior. Against this view of the subject there is not a particle of scripture, but much for it; against it not one reasonable argument, but many for it. Now, if this view of the subject be not true, then all infants who die in infancy are *lost* beyond the hope of redemption; for no man will presume to affirm that in this life they were taught of God, and made acquainted with religion. O how I bless and praise God, that my own dear infants, and millions of others lovely as my own, who rest in the tomb or sleep in the dust, are being instructed by Christ and his angels in all the mysteries of the cross and the glories of redeeming grace; so that in the mouths of babes and sucklings praise to God and the Lamb may be perfected. Can any man, acquainted with scripture, doubt that the kingdom of Christ extends over the state of the dead? Are not the dead, moral beings? Then are they not subjects for moral discipline, instruction, judgment, improvement, holiness and happiness? The scriptures no where deny this, in language or sentiment, but affirm it in plain words, and in their general tenure; for salvation, grace and accountability, are no where limited to this life. Christ taught his disciples not to fear those who only could kill the body, but to fear Him who could make both the body and soul happy or unhappy, beyond the grave. The martyrs of the Old and New Testament acted upon this principle, and both Jews and Christians gloried in a hope for the dead. Hence I would no more dare to deny that Christ is the moral ruler, teacher and Savior, of the souls of the dead, than that he sustains those offices to the souls of the living—yes, for all the dead, as truly as for all the living. This gives a true glory to the reign of the Messiah, and establishes a blessed hope for infants and for the world.

Again S. F. assumes to be a judge between Y. Z. and the advocates of limited salvation. He decides that we both have equal proofs from the Bible; that the texts of each, taken by themselves, prove our respective doctrines. That, when taken together, they prove neither. This statement, we are not able to admit, because it implies that the scriptures contradict themselves, or that we are incapable of understanding them. To suppose that God would give us a contradictory revelation, or one that we could not understand, seems to me absurd. Nor is it true that happiness and misery are equal, as to their origin or duration; happiness has its origin in God; misery in sinful creatures. Happiness is the end, misery, a mean in God's hand of producing that end, and must therefore be limited. To suppose God created or will punish any being simply to make him miserable, would be an impeachment upon his character; as it certainly is upon that of a good earthly parent. Moreover the scripture terms, words, phrases by which their respective durations are expressed, are by no means equal; and besides all this, Christ, the power of his word and cross, are all engaged in destroying misery, and establishing happiness in the universe. I entirely agree with my brother that the scriptures on these subjects and on all subjects, should be carefully compared, when they will be found not to clash. As to 'explaining away damnatory texts,' I never do it knowingly. I would give all threatenings as well as promises their full weight and force, under the highest sense of personal accountability for my manner of *handling the word of God*. The *law is not against the promises of God*, nor the scriptures, in any case, arrayed against each other. All the denunciations of the Bible may be fulfilled, and likewise all the promises. This view of the scriptures makes them worthy of God, their holy author, and of men, to whom they were given, as their rule of faith and practice, and their guide to heaven. They teach repentance, faith, new life—the subjection of all rational creatures, in all places and states, to Christ; and the final destruction of only sin and death. Y. Z.

THE CONVENTION AT PROVIDENCE.

Agreeably to the notice given, a large number of our Unitarian brethren, clergy and laity, assembled at Providence on Tuesday evening last. After a pleasant hour passed at the house of our Brother Hall, they proceeded about 7 o'clock to the First Congregational Church, which was already crowded with a large and intelligent audience. The religious service was conducted by the Rev. Dr. Dewey, of New York. His text was from the cxii. Psalm, 6th verse, 'The Righteous shall be had in everlasting remembrance.' In his introductory remarks, he said that on meeting so many of his Brethren for the first time since his return to this country, after an absence of two years, the first thought that entered his mind was the sad inroads that had been made upon our numbers by death. He felt impelled by these events to consecrate the occasion to the memory of the departed. After alluding to Greenwood and Ware, he said that he should follow the bias of his own thoughts and feelings by expressing his views of the character and writings, the life and services of Channing. He was not anxious to eulogize him, but on this anniversary eve of his decease, to unfold the mission of his life,—what made him what he was, what hallowed his name in so many hearts. Upon this theme he spoke for an hour and a half, delineating with singular power and beauty the character of Dr. Channing and making his subject the vehicle of illustrating what should be the high aim of a Christian minister. We cannot pretend to give a full abstract or even an analysis of this able discourse, certainly not for our paper of this week. His starting point was that the mission of Channing was like that of all genius to set forth truth, beauty, right, what men ought to do and become, to inculcate the divinest excellence. He then reviewed with great and discriminating ability his preaching, his published writings and his character, to show how gloriously he fulfilled this mission. The discourse was listened to with profound interest and attention by the audience. We trust it will be published.

On Tuesday morning the Convention met in the vestry of the First Congregational Church, and was organized by the choice of Rev. Dr. Parkman, of Boston, as Moderator, Rev. Mr. Thompson, of Salem, as Secretary,—Rev. Messrs. Young, Hill, Briggs, Osgood, and L. G. Pray, Esq., were appointed a Committee on the business to be brought before the Association. This Committee subsequently reported the following Resolutions.

1. *Resolved*, That there is an imperious call upon our denomination, for a clear and earnest statement of their distinctive doctrines, and an urgent application of them to practical life.

2. *Resolved*, That as the spirit of reverence is too little cherished in our land, devotion should have a more prominent place both in public worship and personal culture.

3. *Resolved*, That there is pressing need of more united action in our churches, especially among our men.

4. *Resolved*, That whereas Divine Providence has removed from the world our beloved Brothers, Greenwood and Ware and others, while we sympathize with the grief of their families and deplore our own loss, we render thanks to Almighty God for the power of their lives and the worth of their memories.

5. *Resolved*, That———— be a Committee to fix the time and place of the next meeting.

The 5th Resolution was immediately taken up and acted upon, and the blank filled with the names of Rev. Dr. Dewey, of New York, Rev. Mr. Folsom, of Haverhill and Rev. Mr. Lothrop of Boston.

It was voted to take up the resolutions in order. The first resolution being open for discussion, the Convention was addresed by Rev. Mr. Bellows, and in support of it. The discussion took a wide range, and was continued with great and increasing interest, by Rev. Messrs. Buckingham, Briggs, Folsom, Dewey, Hill, Waterston, Lothrop, Pierpont, Harrington and Osgood. At half past 12 the Convention adjourned to 3 o'clock, to meet in the Westminster Church. The session was closed with prayer, by the Rev. Mr. Brooks of Newport.

At 3 o'clock, the Convention assembled in Westminster Church. Prayer was offered by Rev. Mr. Clarke, of Uxbridge. The discussion of the first resolution was then resumed, and spoken to by Rev. Messrs. Buckingham, Osgood, Thompson, Stone, Pierpont, Bellows, Hill, and by James Arnold, Esq., of New Bedford, and G. G. Channing, of Boston. It was then adopted by an unanimous vote.

On motion of Mr. Osgood, the fourth resolution was then taken up. Some appropriate and beautiful remarks which we have not room to report, were made by the Moderator, Dr. Parkman, by Messrs. Gannett, Osgood and Hall—and the resolution was passed, the Convention standing while the vote was taken.

Prayer was then offered by Rev. Mr. Hill of Worcester, and the Convention adjourned to meet for religious service in the same place in the evening, at 7 o'clock, at which time a Sermon was preached by Rev. Mr. Putnam of Roxbury, from 1 Cor. xv. 58. 'Therefore, my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord. The Sermon was an earnest exhortation to constancy and perseverance in the great spiritual work of life, and was appropriate to the service which immediately followed, the administration of the Lord's Supper, Rev. Messrs. Lothrop and Bellows, officiating at the table. The Convention was to hold another session on Thursday morning, but our paper went to press before we received a sketch of its proceedings, of all of which we shall give a more full notice next week.

WORCESTER WEST ASSOCIATION.

The Worcester West Association will meet in Hubbardston, on Monday, 16th inst., at 4 o'clock, P. M. On the next day will be held the second semi-annual meeting of the Sunday School Association, composed of the Pastors, Superintendants, Teachers and pupils of Sabbath Schools, within the limits of said ministerial association; who are respectfully requested and invited to be present, and assemble at Mr Levi Peirce's hotel in Hubbardston, by 10 o'clock, A. M. A procession will then be formed to the Church, where it is expected that an address will be delivered by a gentleman from the 'Boston Sunday School Society.' After a recess of an hour, or an hour and a half, during which there will be a collation in the vestry, other addresses, it is hoped, will be made by speakers present on the great subject of the meeting. C. BRADFORD, *Scribe.*

*** The Annual Meeting of the Fatherless and Widow's Society will be holden on Wednesday, October 11th, at 3. P. M., in the vestry of the Baptist Church, entrance on Chardon Street.

The Annual Sermon will be preached on Sunday Evening, October 15th, at 7 o'clock, at the Rev. Mr Winslow's Church.

*** The Annual Meeting of the *Fragment Society*, will be held at the house of *Mrs. Thomas B. Wales*, No. 24 Winter street, on *Monday* afternoon, Oct. 9, at 3 o'clock. Members who cannot attend, are requested to send their subscriptions between the hours of 3 and 5.

By Order, M. B. SMITH, *Secretary.*

BENEVOLENT FRATERNITY OF CHURCHES.

The members of the Central Board of the Benevolent Fraternity of Churches are informed that the Quarterly meeting of the Board, is postponed to the second Sunday evening in October.

Per order of the Ex. Com.

S. K. LOTHROP, *Secretary.*

THE MIDDLESEX NORTH ASSOCIATION,

Will hold their next Meeting in Tyngsboro', on Wednesday, October 11, at 10 o'clock, A. M.

EPHRAIM ABBOTT, *Moderator.*

FRANKLIN EVANGELICAL ASSOCIATION.

This Association will meet on Monday October 9th, at the house of Mr. Rogers, in Bernardston.

By order of the Scribe.

OBITUARY

MR. ROBERT BARTLETT.

At Plymouth, on the 25th, Robert Bartlett, aged 27. Mr. Bartlett was a graduate of Harvard University, of the Class of 1836, and for several years past, has been tutor in latin in that Institution. He has fallen, thus early, a victim to consumption, superinduced upon a delicate constitution by extraordinary and unremitted application to studious pursuits, to the neglect of physical health and well being. He was an indomitable and most assiduous student from early years. In the University he took and maintained the highest rank. As an instructer in the College he was eminently conscientious, faithful, and thorough. Nor were his researches confined to the mere round of his professional subjects and duties. His attainments in moral and ethical literature and philosophy were far beyond his years, and in a mechanical and manly making age might well be termed extrordinary. He explored with an earnest and ever living ardor all that the human mind has thought or imagined of its own powers and destiny, its relations to God and to nature, the fact and the mode of a future life, the true spirit and form of worship, the everlasting obligation of right, the nature and functions of conscience, the revelations of the inner light, the capabilities and tendencies of human nature, from Moses and Plato down to the latest utterances of transcendentalism. Every form and variety of Christian doctrine or ritual arrested his attention in its turn. As he passed on, the fluctuations of his own opinions and faith were numerous, and a stranger might have found it difficult to reconcile the doctrine of to day with that of yesterday. But his law was the apostolic precept, 'forgetting the things that are behind and pressing onward to those which are before.' Whatever opinion he for the moment entertained was prominently and freely put forth and warmly and pertinaciously defended, for he in his inmost heart believed in its importance as well as its correctness. If at times his vehement opposition of imagined error seemed to carry him beyond the bounds of charity, no one could regret it more truly than he, or make rendier or fuller amends. His love of truth was unbounded, his pursuit of it untiring. A truer heart never spoke itself through sincerer lips. But he has passed away in the morning of his years and in the maturity of powers which gave great promise of extended and distinguished usefulness. By his death, his father's house has been rendered desolate, and the hopes of many have been blasted. But he had performed his life-work well and faithfully, and has left for the emulation of those of us who remain behind, the memory of his unspotted life and animating example.—*Boston Courier.*

Boston, Sept. 26th, 1843.

GENERAL INTELLIGENCE.

The corner stone of a new school house in Bedford street, for the accommodation of the Latin Grammar and English High schools, was laid yesterday by the mayor and city government. A box containing a plate, with an English and Latin inscription, and the following articles, were deposited under the stone:—Coins of 1843, Massachusetts Register, Boston Almanac, History of Latin School, daily papers, rules and regulations of the grammar and primary schools, list of grammar and primary school committee. After the stone was placed, the mayor delivered an interesting address, sketching the progress of the Latin and English schools since the formation to the present time. The services were ended by a prayer from Rev. Wm. Hague.—*Post.*

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

MARCUS MORTON,

Governor of the Commonwealth of Massachusetts:

A PROCLAMATION

For a Day of Public Thanksgiving and Praise.

In grateful acknowledgment of the dependence of nations on the Providence of Almighty God, I do, by and with the advice and consent of the Council, appoint THURSDAY, THE THIRTIETH DAY OF NOVEMBER NEXT, to be observed as a day of THANKSGIVING AND PRAISE for all His goodness to the people of this land.

In an especial manner, it becomes this Commonwealth to adore the Mercy of that Being who has visited us, not according to our merits, but with blessings from the infinite riches of His Grace; giving us health in the cities and in the country, prosperity in the various branches of industry, on the ocean and in the workshop; and bountiful harvests from the fields, preserving to us our civil and religious liberties; and the opportunities of instruction from His Word, and regeneration from the influences of His Spirit.

We would, moreover, bow in adoration to His love, which shielded our fathers in taking possession of the wilderness; protected their first efforts to turn the solitudes into places of gladness and society; filled their hearts with the sacred love of freedom, and sustained them in the hour of conflict for their existence as a nation. We give thanks that an opportunity has been vouchsafed us, publicly to celebrate with solemnity, the deeds of our fathers in their early struggles for Independence, and that so many of those who at that time periled their lives for the welfare of their prosterity, have themselves been spared, and are still preserved to us.

And joining supplication with our thanksgiving, we should offer Prayer that the virtues of our ancestors may not be to us a subject of vain-glory, but may be as messengers, summoning us to live in a manner worthy of their example; like them, to love religion in its simplicity and purity, and like them to cherish a living faith, and the hope of immortality in a better world.

And in meekness of spirit remembering our unworthiness, we should also pray for forgiveness of our sins through the intercession of our only Mediator—and that our children may grow up in the nurture of the Gospel—that the days of the aged may yet be increased and made long in the land which has been given them—that the public blessings which we enjoy, may yet more and more be extended throughout the world—that the inalienable rights of human freedom may prevail; and the whole earth may be filled with joy, by the establishment of Civil Liberty, and the diffusion of Divine Truth.

And I invite this Commonwealth to keep that day as a people whose God is the Lord.

Given at the Council Chamber, in Boston, this twenty-second day of September, in the year of our Lord one thousand eight hundred and forty-three, and of the independence of the United States the sixty-eight.

MARCUS MORTON.

By his Excellency the Governor, with the advice and consent of the Council.

JOHN A. BOLLES, Secretary of the Commonwealth.

God save the Commonwealth of Massachusetts.

Importations of Spirits, Wines &c.—The Report of the *American Temperance Union*, made at their annual meeting at New York in May, shows the following immense falling off in the importation of brandy, wine, and gin since the last year. The report gives the importation in the first quarters of 1842 and of 1843 at the port of New York:

	1842.	1843.
Quarter casks of brandy	1,026	7
Pipes of brandy	44	0
Half pipes of brandy	2,034	38
Butts and pipes of wine	285	27
Hogsheads and half pipes of wine	2,318	197
Quarter casks and barrels of wine	7,042	1,347
Boxes of wine	6,358	227
Pipes of Gin	1,096	268
	20,193	2,111

'*Ultraism.*'—In the town of Lynn, Massachusetts—where the citizens were formerly taxed to support sixty paupers annually, there has not been a single applicant for admission to the poor house since the commencement of the Washington revolution. Five hundred heads of families have signed the pledge, and there are no more licensed dramshops in the place.

The Public Domain.—At the last session of Congress, on the motion of Mr. Dayton, United States Senator from New Jersey, a Report was made from the Treasury Department of 'the quantities, surveys, acquisitions, sales and reservations of Public Lands, from which we make the following extracts:

Estimated quantity of land yet to be sold in each State and Territory, including the unceded territory east and west of the Rocky Mountains, *Acres.*

south of latitude 49 degress	1,084,064,993
Deduct reservations	7,526,779
Leaving	1,076,538,214
Value at $1 25 per acre	$1,345,672,767,50.
Of the above quantity the Indian title is extinguished to	367,947,165
Unextinguished	716,117,828
Surveyed	272,646,356
Unsurveyed	811,418,637

Of the public lands there have already been sold, to September 30, 1842, 107,796,536 acres, bringing $170,940,942,62

Money paid for extinguishing Indian title, Florida and Louisiana purchase, including interest	$68,524,990,32
Paid for surveying and selling, including pay of salaries and fees	9,966,610,14
	78,491,601,46
Balance, being the nett funds derived from the public funds	$92,446,341,16

In addition to lands sold, there have been granted to the new States, for purpose of internal improvement, education, &c. grants for military services, reservations, made, and sold for the benefit, of Indians &c. 33,756,559 acres.'

Of the public lands, Virginia, New York, Massachusetts, and Connecticut ceded 169,609,819

Georgia ceded	58,898,522
North and South Carolina ceded	26,432,000
Purchased of France and Spain	987,852,332
Total	1,242,792,673

This report also contains the deeds of cession from the several States, every one of which expressly provides that the cession is made for the common use and benefit of the several States. We quote from the deed of Virginia as an example:

'That all the lands within the territory so ceded, &c. shall be considered as a common fund *for the use and benefit of such of the United States* as have become or shall become members of the Confederation or federal alliance of the United States, Virginia inclusive, according to their usual respective proportions in the general charge and expenditure, and shall be faithfully and bona fide disposed of for that purpose, and for no other use or purpose whatsoever.'

Also from the cession of Massachusetts:

'Whereas several of the States in the Union have at present no interest in the great and extensive tract of uncultivated country laying in the westerly part of the United States, *and it may be reasonable that the States above mentioned should be interested in the aforesaid country* Be it enacted,' &c.

Benevolent Societies in France.—The following statement furnishes a view of the receipts and expenditures of the Christian Societies of France

	Receipts.	Expenditures.
Evangelical Society,	fr. 143,497	fr. 117,991
Missionary Society,	90,925	116,110
French and For. Bible Society,	69,886	60,912
Protestant Bible Society,	30,626	30,254
Tract Society,	25,935	23,656
Provident Society,	17,153	16,047
Helvetic Society,	13,996	13,315
Primary Instruction Society,	15,000	11,643
General Interest Society,	12,082	29,128

The Negro Colony of Maryland.—The expedition sent out by the Maryland Colonization Society to Cape Palmas, on the African coast, is expected to sail on the first of November. The society promises the blacks resident in Maryland—none others are entitled to the privilege—that it will take such as are willing to emigrate, 'bag and baggage, from their own doors and defray all necessary expenses of their transportation to Baltimore; will pay their expenses while in the city; will put them with all their effects on shipboard; will provide them with good spacious berths and fixtures; will supply them with good wholesome provisions for the passage, and will land them and their effects, passage free, at Cape Palmas.' When they reach the Cape they will be furnished with a good dwelling for six months, and supplied gratuitously during that time with food and necessaries, including medical attendance. Each male adult, or head of a family, is to receive on his arrival a grant of five acres of good land adjoining the land of the old settlers.

The last cargo of emigrants to the Maryland colony was more than a hundred. The colony is said to be prosperous, and the last intelligence represented the inhabitants to be healthy, and provisions abundant.—*New York Evening Post.*

A New Railroad Project.—We see it stated in the New York Sun, that 'delegates are now in that city, or soon will be, from Pennsylvania and New Jersey, prepared to demonstrate the entire practicability of completing a very level railroad, at little cost, from Jersey City to Easton, Penn., thence to a junction with the Philadelphia and Reading Railroad, and from there to Erie on the Lake, via the Sunbury and Erie Railroad. This last project offers an uninterrupted communication to Lake Erie from Jersey City, *some hundred miles shorter than the Erie Railroad*, requiring but a moiety of the sum necessary to build the latter.' This project, if ever carried out, will present an opportunity for tapping the New York and Erie Railroad for the benefit of Philadelphia. The distance from Sunbury to Philadelphia is fifty miles less, at least, than from Sunbury to Jersey City.

MARRIAGES.

In this city, on Wednesday evening, by Rev. Mr Gray, Mr William F. Nichols, to Miss Mary A., daughter of Mr Elijah Clark.

In South Boston, by the Rev. Mr Capen, Mr George O. Torrey, to Martha S. Frost.

In Charlestown, Oct 2d, by Rev Mr Green, Mr Augustus Hunt, of Liberty, Me, to Miss Lucy D., daughter of Dea. Jas. Fosdick, of C.; 3d, by Rev Mr Ellis, Mr Thomas B. Preston to Miss Sarah W., daughter of Capt Samuel T. Woodberry, both of C.

DEATHS.

In this city, on Wednesday morning, Dr Samuel Thomson, originator of Thomsonian system of medicine, 74 years and 8 months.

In Charlestown, 2d inst, Saml F. Tilden, 13 mos.

In Roxbury, 3d inst, in the 87 year of her age, Hepsibah Vose, widow of Wm Vose, of Milton.

In Belfast Me., Mrs Lucy B. wife of George Thacher Esq. aged 52.

In Leominster, Sept. 11th, Edwin Carter, son of Luke and Martha W. Lincoln, 5 years and 11 mos.

DR. S. STOCKING,

SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold. Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence.—Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

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Fanaticism.
Past, Present and Future.
Song of the Poor Gardener, from the German.
David's Elegy over Saul and Jonathan.
Christ our Wisdom and Righteousness—a Sermon by Rev. N. S. Folsom.
Hymn.
Light House of Light Houses.
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JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

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THOMAS E. PRESSEY.

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

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DR. CHANNING'S MEMOIR of Dr. Tuckerman. A Discourse on the Life and Character of Rev. Joseph Tuckerman, D. D., delivered at the Warren street Chapel, by W. E. Channing, D. D. A few copies for sale at 25 cents each, by WM. CROSBY & CO, 118 Washington st. s30

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POETRY.

For the Register and Observer.

THOUGHTS OF HEAVEN.

No sickness there,—
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eyes, no broken hearts are there!

Care has no home
Within the realm of ceaseless prayer and song!
Its billows break and melt away in foam
Far from the mansions of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of Spring
As some too tender floweret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud celestial gardens know!
No scorching blast or fierce-descending shower
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread!

Let us depart
If home like this await the weary soul!
Look up thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control!

With faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

Boston, Mass. 1843. H. J. W.

THE DYING CHILD.

Ah! look thy last, fond mother,
On the beauty of that brow,
For death's cold hand is passing o'er
Its marble stillness now;
Those silken eyelids weighing down
Upon the glazed eye,
Are telling to thy aching heart,
Thy lovely one must die!

Yes mother of the dying one,
The beautiful must go!
The pallid cheek and fading eye,
And trembling lip of snow,
Are signets from the hand of death,
When unseen angels come
To bear the young and beautiful
To their own happy home.

That soft white hand within thy own,
May never more entwine
Its arms around the mother's neck,
Like tendrils of the vine;
Those still cold fingers never more
Along thy forehead fair,
Shall dally with the raven curls
That cluster thickly there.

The flashes of its speaking eye,
The music of its mirth,
Shall never more make glad the hearts
Around the parents' hearth;
Then look thy last, fond mother;
For the earth shall be above;
But curtain up that sleeping one,
The first born of thy love.

But let thy burning thoughts go forth,
And pray that thou may'st meet
The sinless one, where worlds shall bow
Before the judgment seat;
And pray that when the wing of death
Is shadowed on thy brow,
Thy soul may be beside the one
That sleepeth near thee now.

MISCELLANEOUS.

For the Register and Observer.

Boston, Sept. 20, 1843.

THE WHITE MOUNTAINS.

My Dear Friend,—I propose to give you, in one or two letters, a brief and rambling sketch of a journey recently made to the mountain region of New Hampshire, well called 'The Switzerland of America.' I have undertaken this 'labor of love,' in order, if possible, to induce you to visit this most interesting region, to ascend its lofty heights, scale its steep precipices and explore its lonely and romantic glens; well knowing that a few days or weeks thus spent, will ever be cherished in your remembrance as some of the pleasantest of your life.

On Tuesday, August 1st, in company with a few friends, I started from Boston for Portland, in the five o'clock evening train on the Eastern Railroad. The ride through Lynn, Salem, Newburyport, Portsmouth and the intervening country was pleasant; but beyond Portsmouth our view was so much obstructed by fog and darkness, that we had but little opportunity of observing the face of the country or studying its peculiar characteristics.

Early on Wednesday morning, we took a stroll through the principal streets of Portland, visited the Exchange a noble granite edifice, and returned to our hotel much pleased with the ramble, regretting, however, that a heavy fog prevented our beholding the beautiful scenery of Casco bay. On the same day, with an agreeable party of ladies and gentlemen, we took an extra coach and started northward, our minds filled with most pleasing anticipations of the rational pleasure we were to experience, in gazing upon some of the noblest scenery our country can produce.

Our destination for the day was Conway. The first part of the ride, through Gorham, Standish and Baldwin, is tedious and uninteresting. The coach rolls heavily along the rough roads, and the eye wearied and unsatisfied, wanders in vain, to catch glimpses of beauty on the barren hills or in the rocky meadows. Now and then, however, we beheld dark and lofty mountains arising in the distance, giving a foretaste of the banquet in store, and at last we found ourselves surrounded with the rich and variegated scenery of those mountain regions, of which we had heard from our infancy, and upon which we had long wished to gaze.

The first object which attracted our attention, was the Falls of the Saco, in Hiram. Mr. Angier, our obliging driver, stopped his coach and allowed the passengers to tarry by the way, to view the scene. The trees and shrubs, which once intervened between the road and river, have been cleared away; and a pretty little grass plot affords a good standing place to behold the river, as it comes foaming and plunging over several ledges of rock, furnishing one of the finest cascades imaginable.

The ride beyond this point to Fryeburg is delightful. The road winds along the banks of the Saco, shaded by beautiful forest trees, and continually furnishes the traveller with glimpses of the river, now, reposing like a quiet lake, and now, rushing onward roughening its surface into foam, as it dashes against the rocks which oppose its progress.

Fryeburg is pleasantly situated on the Saco, which formerly pursued a meandering course of nearly forty miles within its limits. The village presents a very neat appearance, with its white houses, its shaded lawns and fertile fields. Historical associations as well as beautiful scenery, reward the traveller, for near at hand is Lovel's Pond, celebrated for a disastrous skirmish between Captain Lovel with a band of hardy hunters, and the Pequawket tribe of Indians. This town is said to have derived its name from Mr. Frye, the chaplain of the expedition.

Between Fryeburg and Conway, the road is hard, level and excellent. The coach rolled rapidly along through a country presenting scenery of the finest description. In the distance, the ranges of the White Mountains are distinctly seen, towering aloft like mighty giants, their dark forms and lofty summits standing forth in strong relief against the clear western sky, shadowing and richly adorning the whole landscape; while, much nearer, the Kyarsage rears its head, challenging admiration by its magnificent and cone-like summit. Over this mountain, innumerable small and fleecy clouds were floating, sparkling like stars with the golden light which streamed upon them from the setting sun.

Having arrived at Conway, a pretty little town situated at the foot of the mountains, we tarried for the night at Col. Hill's Pequawket Hotel. It was from this hotel, that, on a previous year, I first looked on Mount Washington. Having arrived in the latter part of July, by the way of Centre Harbor, my host threw open a window in one of the entries, and directed my attention to this lofty mountain whose summit was then enveloped in clouds and whose sides were draperied with snow. From the same window, I again gazed upon that mountain, its summit was unshrouded and its sides no longer reflected that dazzling whiteness, which added so peculiar a charm to its appearance, on that, my first view. We ascertained, however, that the snow had not entirely disappeared, and was distinctly visible upon Mount Washington, as seen from Mr. Fabyans. As we drove into the village, a band of pedestrians, who had arrived in the morning, were sitting on the green sward, in the middle of the village, arousing its quiet inhabitants with their joyous songs, and giving us a welcome we little expected in that peaceful hamlet. It was very evident they were creating quite a sensation, for as their clear and manly voices rang out in some popular air, every window and door-way displayed numerous listeners, whose countenances evidently manifested their delight at this fine and unusual serenade.

Conway is beautifully situated in a valley amid the mountains. It was settled about seventy years since by immigrants from Concord, then called Penacook, who came to find a home on the beautiful intervals of the Saco, in Pequawket county. Their residence was well chosen, and the rich, fertile and well cultivated fields, which surround the neat and comfortable houses, manifest that their descendents are not unmindful of the blessings afforded by this delightful location.

On the succeeding morning, having contemplated with pleasure the scenery which surrounds this village, and having made ourselves well acquainted with the rugged summit of Chocorua and the regular outline of Moat Mountain, we resumed our rout; crossing the Saco, after a short ride, we entered North Conway. In leaving Conway and approaching the White Mountains, the grandeur of the scenery increases every moment. The traveller finds himself gradually approaching and becoming surrounded by lofty mountains. At North Conway the prospect is exceedingly grand. On the right are the Kyarsage and the Triple-head *of* 'Double-headed mountain;' in front, are the White Mountains, whose lofty heads are continually calling forth expressions of wonder; and on the left is the Saco, with its beautiful intervals, clothed in their terrestrial many-shaded garments of green and bounded by lofty cliffs, which bear a strong resemblance to the Palisadoes on the Hudson.

There is a road on the left bank of the Saco, which runs close under these high cliffs, and which is thought by many to afford the finest scenery. When seen from this road, the cliffs present a formidable appearance to the traveller, as moving along at their base, he glances upward at their inaccessible heights. Now and then also, a clearing in the foliage on the right, gives him a glimpse of the beautiful and fertile meadows which lie extended at his feet. Having on a previous year travelled this road, I well remember, that there was one spot that particularly attracted my attention. The road, still under these immense cliffs, arrives at a point where they make a right angle to the course they have been pursuing. The traveller almost imagines as he draws nearer and nearer and nearer the angle formed by the lofty crags, that there is no passage beyond; but suddenly, he perceives that the road follows the cliffs, and descending a short but steep hill the coach makes a sudden turn to the right and rattles over an old and crazy bridge, which spans a little stream flowing from the mountain above, and which is hastening onward to pour its tribute into the river below. At that angle, the prospect is as romantic as the most imaginative ever conceived; and as lovely as the most skilful ever sketched. Passing onward, the road turns to the left and the traveller beholds an extensive valley, bounded by huge mountains, while far above them towers, in solemn majesty, Mount Washington. A short distance beyond, the roads on the right and left banks of the Saco unite and the traveller soon arrives at Bartlett.

This town is situated on an interval of the Saco, and the road runs for a number of miles through the centre of the town over a level plain. Bartlett was named for the first Governor of New Hampshire. It consists, apparently, of good land, which under careful cultivation, would undoubtedly be very productive. But this is not the case. Indeed it is generally acknowledged that the farms have been going behind hand for the last twenty years. We stopped for a few moments at a tavern kept by Mr. French. This was formerly the residence of the Hon. Obed Hall, a soldier of the revolution, who was engaged in the battle of Red Bank. On leaving the service, Mr. Hall settled here and cleared a fine farm. His fertile meadows produced one hundred and fifty tons of hay, and large quantities of wheat, rye and Indian corn. At the present time, these products have been reduced more than one half.

Having left the 'Hall Tavern,' we observed that the mountains increased in grandeur. On the left is a magnificent gorge, which seems to extend into the heart of the wilderness, and through which the Sawyer river flows. This gorge is said to extend within a few miles of Franconia. As we were admiring the soul-stirring scenery by which we were surrounded, we approached the isolated residence of one of the pioneers in this region, Mr. Abel Crawford. It is needless to say that the venerable old man gave us a kindly welcome. Many an anecdote he told us of these mountain fastnesses from the time when he came hither, in the strength of youth, to these his latter days, when with undiminished buoyancy of spirit he led the way, on horseback, to the summit of Mount Washington. The house is very pleasantly situated, being surrounded with mountains, among which Mount Crawford is very conspicuous, rising to the height of more than 1500 feet above the road. A path to the summit has been constructed by Mr. Crawford, from which there is said to be a very fine view. A party which ascended on the morning of our arrival, appeared to be very much gratified by the noble scenery they had enjoyed. We regretted that we could not spend a few days at this hospitable mansion.

Shortly after leaving Mr. Crawford's, we entered a magnificent wood which is composed of almost every variety of forest tree found in a northern climate. Here are the beautiful elm, the graceful oak, the slender ash, the silver poplar and the hardy Norway pine, blending their dark and light shades of green, and forming, by their thickly interwoven branches, a 'fit shrine for humble worshipper to hold communion with his Maker.' It is amid these ancient primeval groves, which seem coeval with the mountains, that man bows down and worships with a devotion, that he feels to be far more deep and holy than that which is inspired by the most gorgeous temple. 'When we entered that forest,' said one of the pedestrians of whom I have before spoken, 'when we entered that magnificent forest, our feelings would not permit us to sing a common popular song, which had many and many a time broken from our lips since we left home—no, our voices involuntarily broke forth in the grand, solemn hymn of Old Hundred.'

This forest extends five miles, at the end of which, the noble mountains, rising on each side, so lofty, so near, seemed like the mighty pillars of a gigantic temple into whose recesses we were about to penetrate. As we progressed we were all attention. Exclamations of astonishment were continually breaking from our lips. In a few moments we perceived that we were in the Notch, and the scene of grandeur and sublimity, while it filled our hearts to overflowing, restrained the utterance of our thoughts. Who that has ever gazed upon those mountains, can ever forget their craggy heights, their gigantic forms, their untrodden cliffs and precipices. There they stand, as they have stood for ages, the mighty witnesses of the power of that Being, at whose command they sprang forth from the dark abyss.

A short distance from the entrance we espied a humble cottage, standing by the road side in a scene of wild desolation not surpassed even in this rugged region. We required no voice to inform us that it was the Willey House, once the residence of a happy family, where the weary traveller ever found a cheerful welcome. We wandered through its deserted rooms, gazed from its broken casements and beheld almost with terror, the awful mountain down whose sides the fatal avalanche descended, which overwhelmed its unfortunate inhabitants.

Who can cross the threshold of that once happy abode, without picturing to his imagination the scene it formerly presented. A little family here resided, in peaceful and quiet contentment. In the neighboring meadow the father, with his assistants, went to his daily toil. At home a wife and five joyous children formed his best and richest treasure. The eldest daughter was a lovely girl, twelve years of age, who is said to have enjoyed an excellent education, far superior to what any one would have expected from her age and situation. Born amid the mountains, the parents beheld their children growing up into life ignorant of the numerous crimes engendered by a crowded population, and endowed with many noble virtues, the inheritance of a mountain home. Here they had resided for many years, their hopes and wishes bounded by the mountains which encircled them. Shut out from the world and its cares, they were free from its troubles and anxieties. Until a few months previous to the fatal night on which they were destroyed, no event had occurred to throw a shadow over their joy, or warn them of approaching danger.

In the month of June, however, in the year 1828, an avalanche descended from a neighboring mountain startling them by its terrific, rushing sound, and giving a fearful warning that their dwelling stood in a dangerous position. The mother's first impulse was to fly and convey her beloved family to a place of safety. Her fears were, however, soon allayed. She concluded to remain, trusting that the threatened danger had passed. Two months rolled by and no succeeding avalanche awakened her fears. But on the 26th of August a terrible storm arose. The rain fell in torrents and several slides caused a fearful apprehension that an awful scene was approaching. Dark and heavy clouds continued to pour their floods of water on the devoted mountains. The Saco foamed tumultuously in its rocky bed. The rising waters swept away bridges and obstructions which impeded its terrific course. In the middle of the night a rushing sound was heard in the mountain above the house. The family rushed forth for safety, but every individual found a grave beneath the descending avalanche. A little cross marks the place where several of the bodies were found; two have never been recovered. The body of the eldest daughter was free from any external marks of injury, her countenance as lovely as in life, a quiet smile resting upon her gentle features. Around her wrist was bound a handkerchief, by which it is supposed she was led forth by some member of the family. She was probably drowned in the swollen waters of the Saco.

The avalanche can be distinctly traced, notwithstanding a wild and luxuriant vegetation has sprung forth from its rocky bosom, and the beautiful blue harebells and white spireas have found sufficient soil to rear their slender stems and delicate flowers. But it is a desolate place. Immense rocks which have been hurled from the cliffs above, lie scattered in every direction, and the mountains are channelled by numerous avalanches which have marked their course by ruins, visible for miles Standing on the little knoll in front of the house, we gazed with a melancholy interest upon the scene which was presented. The house falling into decay, through time and the plundering hands of thoughtless travellers—the barren meadow once so green and lovely, now covered with gravel and rocks—the Saco brawling along its rough bed, its sides covered with ruins—the awful avalanche—the mountains stripped, in many places, of the woods which once adorned their sides, and exhibiting pinnacles and ridges of bare granite, combine perhaps, to form a picture more interesting and more sad, than any other, which our country can produce. I envy not the person who can stand in that little valley with feelings unmoved; his heart must be as stony as the mountains by which he is surrounded. Having gathered a few flowers and a stone from the avalanche, as mementos of our visit, we slowly and sadly turned away from a spot whose features had made an indelible impression on our memory.

It was not at the Willey house alone, that great destruction was produced by this memorable storm. The residence of Mr. Abel Crawford was completely surrounded by water, which stood indeed at the height of several inches on the lower floors. As Mr. Crawford was away from home, his wife, undismayed by the terrors which surrounded her, stood at one of the windows and with a long pole pushed away the drift wood, as it came thundering against the house, threatening to move it from its foundation. The beautiful interval was flooded, and thousands of tons of gravel and sand were spread over the rich meadows, doing immense damage to the interests of the worthy family who had here taken up their abode. So also around the house of Ethan A. Crawford, (now Fabyans) a similar injury was done. The meadows were overflowed and flocks and herds destroyed. By the spots where these memorable events occurred we passed and as we gazed upon their quiet grandeur, we could not refrain from contrasting, in our imagination, their present repose with the wild commotion which then reigned.

The Notch continually presents scenery possessing a grandeur and magnificence scarcely to be surpassed. The bold mountain, the lofty flume, the beautiful cascade, the deep ravine and the gloomy glen, present a pleasing variety which keeps the attention of the most unobservant keenly alive during the short ride from the Willey house to the termination of the Notch, near which is the residence of Mr. Thomas Crawford.

I have thus, my dear friend, fulfilled my promise, and given you a rough sketch of a journey to the mountains of New Hampshire. Should circumstances allow, I may trouble you with another letter, giving an account of the ascent of Mount Washington, a ride through the Franconia Notch and a visit to Centre Harbor and Red Hill. Should you not, however, receive such a letter, I trust that enough has been said to induce you, on another season, to visit this interesting region.

Truly yours, J.

THE POET MONTGOMERY.

In one of President Durbin's letters, written from England, he tells us, that he dined with Mr. Jones, of Manchester, where he met Dr. Newton and the poet Montgomery. He says:

'Conference business required that the company should sit down to dinner early, and it chanced to be before Mr. Montgomery arrived. As soon as he was seen through the window approaching the door, Mr. Jones rose and went out to meet him, and led him into the room; all rose, and stood while he passed round the table shaking each one by the hand, and then took his seat with Mr. Newton between him and myself. The conversation was interrupted but a moment; and the intelligence, vivacity and piety of the poet, instantly diffused a glow and elevation of thought and feeling which true consecrated genius only can inspire. The topics were various: grave, gay, amusing, sometimes witty—but always marked with great propriety, and often with deep piety. He is now quite advanced in years, and nervous, his health not being good; yet in company he is very cheerful. He is exceedingly easy and agreeable in manner; and his whole bearing very gentlemanly. No man in any community was ever more respected; and he enters into all the great benevolent movements in his vicinity; and generally presides at least once a year at one of the principal missionary meetings of the Wesleyans in Sheffield. He is a truly religious man, the son of a Moravian missionary who died in the West Indies. Some time ago there was a proposition to re-establish the mission on the same island, and, out of respect to Mr. Montgomery, all classes contributed, and the funds were immediately raised. He has a small income from his works, and a small pension from the government; and thus passes his days in sweet retirement, coming forth only to countenance the cause of religion and benevolence, or to shine upon his friends.

A GOOD THING.

A strong Cement for Glass, Wood, &c.—Steep isinglass twenty-four hours in common white brandy, then gently boil and keep stirring until the composition is well mixed, and a drop, if cooled, will become a strong jelly. Then strain it through a clean linen cloth into a vessel to be kept closely stopped. A gentle heat will dissolve this glue into a colorless fluid. Dishes of wood, glass, or earthen, if united with this cement, will break elsewhere rather than seperate in the old break. In applying the cement, rub the edge which are to be united, then place them together and hold them for two minutes, and the work is done. This is very easily done, and incomparably better than any thing else for the purpose.

PERCIVAL'S POEMS—Dream of a Day and other Poems, by James G. Percival, a new edition just published—for sale by W. CROSBY & CO, 118 Washington st. s9

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SAIL MAKER,
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THE SUBSCRIBER'S School for Young Ladies will be re-opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

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Our Customers are assured that we still adhere strictly to
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Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

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POETRY FOR HOME AND SCHOOL.—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'
The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.
This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.
We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.
The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.
Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.
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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) a1

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Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.
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Nov. 26. 6m

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Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.
N. B. Goods dyed as low as at any other place, and returned in as short time. m25

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In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.
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DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pange of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the foil Parisian set used by Dr. S. Artificial teeth will never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without the gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

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